The Relief Society Magazine

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THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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Vol. 31 SEPTEMBER 1944 NO. 9

Contents

SPECIAL FEATURES

I Will Look Unto the Hills ..... Della Adams Leitner 481
Types of New Testament Literature ..... Dr. Russel B. Swensen 483
Luacine Savage Clark ..... President Amy Brown Lyman 487
Rumania—Part II ..... Dr. Leland Hargrave Creer 488
Food Fights For Freedom ..... Dr. Rose H. Widtsoe 501
Sketch of My Life—Chapter VII ..... Eliza R. Snow Smith 504
Home Safety ..... Claire P. Dorius 534

FICTION

Help Wanted ..... Nora Wayne 495
Forward, Without Fear—Chapter II ..... Dorothy Clapp Robinson 528

GENERAL FEATURES

Sixty Years Ago 506
Woman's Sphere ..... Ramona W. Cannon 507
Editorials: Back to School ..... Belle S. Spafford 508
The Framers of the Constitution ..... Marianne C. Sharp 509
Notes to the Field 511

LESSON DEPARTMENT

Theology: The Priesthood of God Restored 536
Visiting Teachers' Messages: Blessed Are the Meek 540
Literature: New Testament Parables 541

POETRY

I Will Look Unto the Hills ..... Della Adams Leitner 481
Fall ..... Lottie Hammer Singley 503
Hrumph! ..... Courtney E. Cottam 544

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THE RELIEF SOCIETY MAGAZINE

VOL 31, NO. 9 SEPTEMBER 1944

I WILL LOOK UNTO THE HILLS

Della Adams Leitner

The hills speak to me in their changelessness
And in their changing moods of light and shade.
At dawn, rose-crowned, with gleaming peaks arrayed
With filmy clouds, they give no hint of stress;
But when, storm-ridden, dark with gloominess
They stand serene and bid me, unafraid,
Be brave and strong, patient and undismayed,
I gain new power to meet the storm's duress.

"Unto the hills I look," the psalmist said,
"From them comes help"—and I have found it so;
My burdened heart is warmly comforted
By what they give, and I have come to know
Unchanging is God's promise for He wills
"Strength of the hills"—"the everlasting hills."

The Cover: "September." This view of the Wasatch Mountains from Timpanogos Drive is from a photograph by Thomas J. Howells, M.D.

From Calmet's Dictionary of the Bible, 1847.

ANCIENT BOOKS MADE OF PLATES OF LEAD OR COPPER, BARKS OF TREES, BRICKS, STONE AND WOOD*

*See note page 544.

Types of New Testament Literature

Dr. Russel B. Swensen

Brigham Young University

THE New Testament is a part of ancient Greek literature. It is true that it does not belong to the classical form of Greek writings which have been so cherished and arduously studied by scholars for many hundreds of years. In fact, it is so different from the polished and consciously literary forms of literature, that for many years scholars hardly knew how to classify it. Because its Greek syntax and style are so different from that of the classical literature, some thought that it was written in a special holy-inspired dialect. Others had the view that it was merely translation Greek, influenced by Aramaic in which they thought its contents had first been written.

In 1897, two young English archaeologists, Grenfell and Hunt, made an epoch-making discovery. They unearthed, in the sands of Egypt, thousands of papyrus writings which had been deposited in various city garbage dumps to be burned. However, many had not been destroyed by fire. The shifting sands and Egypt's dry climate preserved this "paper garbage" for posterity. They were mostly the letters, notes, bills, summonses, and other types of personal, legal, and business writings which civilized people compose to meet the needs of a busy and fairly complex life. Many were written in Greek. Egypt had been ruled by the Greeks since the time of Alexander, who conquered the country in 332 B.C. Thousands of Greeks had migrated there to make their homes. In large cities, such as Alexandria, Greek was the dominant dialect. It remained for a young German clergyman, Adolph Deissmann, to appreciate fully these findings of Grenfell and Hunt. He made the startling discovery that the Greek syntax, construction, vocabulary, and style of these everyday compositions of ordinary people were the same as those of the New Testament Greek.

Besides using the ordinary, colloquial Greek of the common people, the New Testament authors had little concern to achieve literary immortality. Most of them wrote anonymously. They took little time, on the whole, to polish and phrase their message with the delicate subtleties and grace that were characteristic of the Greek poets and dramatists. But they were on fire with a burning zeal to deliver a message, which gave a tone of powerful conviction to their writings that was overwhelming. They used simple, direct language. They were clear, vivid, and vigorous in their narration of events and ideas. Every expression of thought was meant to solve a practical difficulty in the young Christian Church. They had no time nor inclination to be "clever."

The most renowned and popular literary form of New Testament writings is the four Gospels. They are basic in Christian esteem because they contain the account of Jesus'

ministry and teachings. They are also important because they exhibit a new type of literature that has no exact parallel nor antecedent in ancient literary history. These Gospels are difficult to classify. They are not purely biographies, martyrologies, heroic miracle tales, parables or sermons, but a new synthesis of these literary forms. It seems that their major purpose was to portray the career and significance of Jesus as revealed by his miracles, teachings, death and resurrection, for the inspiration and guidance of the primitive Christian Church.

The resurrection is the most vital thing in the story of the Gospels. It is this, and not the details of Jesus' suffering, which mark them apart from the later Christian martyr tales. The whole Christian movement was founded upon this miracle. The appearance of the risen Jesus to the apostles was the significant act which revitalized and inspired them to begin their world-conquering mission. Accordingly the death, but above all, the resurrection played so large a part in the Christians' faith and certainty concerning the divinity of their Church. Paul is a most excellent witness of this fact in his long discussion of the basic importance of the resurrection in I Corinthians, Chapter 15.

The teachings of Jesus were likewise a most vital treasure which the Gospels meant to preserve for the edification and instruction of prospective converts and young Church members. Mark, the earliest Gospel, is basically a narrative book of action, but at least half of the material in the other Gospels is concerned with the teaching phase of Jesus' ministry. In reading these Gospels carefully, it seems that Jesus considered the importance of his spiritual message to be far superior to his miracles. In two of the three temptations: the turning of stone into bread, and the leaping from a high tower, he rejected miraculous means as desirable methods for his ministry. In many cases of his healings, he specifically urged the healed person to say nothing about the miracle to any one. He realized that miraculous deeds would distract people from his spiritual teachings. His mission was to heal men's souls of evil inclinations and desires which were the cause of sin—more than to cure their bodies of physical disease. Nowhere in literature are so many great ideals of such profound spiritual and moral insight contained in such a small space as in the four Gospels. Jewish writers have attempted to show that there are parallels in the Old Testament and Talmudic writings to what Jesus said. But they had to cover thousands of pages of material to gather teachings that are even approximate to what Jesus taught.

The letters of the New Testament are the second literary type found in this Scripture. In this form of literature there are numerous parallels to contemporary writings. The papyrus documents of Grenfell and Hunt reveal many intimate personal letters. A homesick soldier lad in the Roman legions on the Rhine frontier writes of his longing for his folks and the warm sunshine of the Nile valley. A poor workman, seeking employment in the great city of Alexandria, writes to his wife, an expectant mother, of his experiences in the great metropolis. In another letter, a spoiled schoolboy makes

outrageous demands upon his parents. In addition to these homely and outspoken personal letters, the literary authors and important figures in public life of Greece and Rome wrote many consciously literary letters. Not only were these letters used widely in order to convey intimate personal messages, but also official communications and literary essays. Caesar wrote many letters while campaigning in Gaul, becoming one of the first war correspondents in history, in order to inform his Roman public about his noteworthy achievements. Letters were so highly regarded in the ancient world that letter collections and publications of the same became a widespread practice. Collections were made of the letters of Plato, Epicurus, Plutarch, Cicero, Apollonius of Tyana, etc.

THE great figure responsible for most of our New Testament letters was the Apostle Paul. His letters are priceless for their human quality, their sincerity, and sublime faith. He was concerned with settling the problems and troubles of the Christian churches in various Greek cities in Greece and Asia Minor. He did this task with such spiritual insight, so intelligently, and in such a straightforward, effective speech that many of his ideas have an eternal significance toward the solving of religious and moral problems. A noteworthy thing about his correspondence is that in many, or most, of his letters he seems to have employed a scribe to take down his dictated message. In the ancient Greek cities there were public stenographic shops where such services could be secured for a nominal fee. Shorthand writing was invented about 200 B.C., by the Greeks, and the public scribe was quite a commonplace craftsman. Paul's letters have a digressive, somewhat rambling style which indicate a hurried dictation. In the letter to the Galatians he mentions that he sometimes writes with his own hand (Gal. 6:11). This practice of dictating imparts to his letters a style similar to the spoken word. A number of scholars find much similarity in his style of utterance with the public addresses of the Stoic philosophers who were wont to speak to the crowds in Greek and Roman cities on moral questions.

Paul's letters are mostly extremely personal messages. In his personal letter to Philemon he begs the wealthy Christian, Philemon, to accept and forgive his runaway Christian slave, Onesimus, whom Paul had met in Rome and persuaded to return to his former master. It is a classic of tender love, tact, and persuasive reasoning. In his expression of great ideals he is sometimes very poetic. Gilbert Murray, the English classical scholar, states that his rhapsody on love, in First Corinthians, Chapter 13, compares well with the best in Greek poetry in its sublimity of feeling and expression. The letter to the Romans is Paul's most formal letter. Here he writes to the Roman church to introduce himself and to expound his fundamental religious principles to them.

The other letters of the New Testament, I and II Peter; I, II, III John; James; and Jude are general, circular letters. They do not have the personal qualities of Paul's letters. They deal largely with the

problems of persecution and heresy. They are not addressed to any single church, and they are obviously much later in date of composition. On the whole, they are not of such high spiritual quality as Paul's letters, although in the Johannine letters and in James there are some outstanding teachings on love and practical Christianity.

Another literary form found in the New Testament is a historical composition. The Book of Acts is a history of the Church from the death of Jesus to the death of Paul. Luke, the author, has quite obviously followed the historical and literary methods of the great Greek historians, especially Thucydides, who wrote during the latter part of the fifth century, B.C. He pays much attention to original primary sources, dates, contemporary political leaders, the names of different cities and provinces. He is quite objective and reveals a consistent and definite philosophy of history in his composition. He also follows Thucydides' habit of inserting long speeches for his major characters into his narrative. His book could really be called the history of Christianity from its birth in Jerusalem, the capital of Judaism, to the great provinces of Syria, Asia Minor, and Greece through the two greatest heroes of Christian tradition, Peter and Paul.

The last basic literary type is that of an apocalypse or revelation. The Book of Revelation employs this device which, alone of all New Testament writings, is Jewish instead of Greek. The Jewish apocalypses were writings composed in times of acute crises which purported to reveal to the contemporaries of the author what God had in store for the chosen people and the future of the world. In such books the terrible sufferings of the faithful servants of God would have to be endured because the Messiah would come in the future to alleviate them. He would be preceded by great cosmic calamities, earthquakes, storms, astronomical disturbances, wars, disease, and famine. He would overcome such natural and human evils, and would institute a millennial reign of peace. The resurrection and judgment of all men was an important phase of many of these apocalypses. The authors generally attributed their writing to some ancient prophet in order to secure acceptance of their messages.

However, the revelation of John differed from these writings by using his own name, John, instead of attributing his words to someone else. His imagery is full of Jewish symbols and ideas. It is one of the most Jewish writings in the New Testament. Although the language and style are quite harsh and rough, it is idiomatic and colloquial Greek. This book is the most dramatic in the whole New Testament. There is a tremendous vigor and uncompromising courage about it which must have had a vital hope and inspiration to the persecuted Christians living at the end of the first century A.D. It proclaims that even though the world is in the hands of Satanic powers, yet, in the end, the forces of eternal righteousness will triumph and overthrow all cosmic and human evil. This will happen when Jesus comes again to establish his millennial kingdom, to bring about the resurrection and judgment of all men.

Luacine Savage Clark

President Amy Brown Lyman

THE Relief Society has lost a staunch and faithful friend and an active and valued worker in the death of Luacine Savage Clark, wife of Elder J. Reuben Clark, Jr., first counselor in the First Presidency of the Church and former ambassador to Mexico.

Sister Clark passed away at her home in Salt Lake City in the early dawn of August 2, 1944, surrounded by the members of her family—her husband, three daughters, and one son, who had tenderly and lovingly ministered to her during the many weeks of her illness.

The prayer of her sister workers in Relief Society is that the peace of heaven may come into the hearts of her husband, children, and other loved ones, tempering their sorrow and helping them to find reconciliation.

LUACINE SAVAGE CLARK

Sister Clark was a daughter of Charles R. and Annie Adkins Savage. From these pioneer parents, natives of England who came to Utah in early days, she received a rich heritage in her many fine attributes of heart and mind. Her father was Utah's pioneer photographer and art dealer, and founder of the annual Old Folks' Day. Her mother, while caring for her home and eleven children, found time to be helpful to her Church, to entertain many friends in her hospitable home, and to be a good neighbor to the needy and sorrowing.

Sister Clark was well known for her fine abilities and able leadership. Whether acting as hostess in the ambassadorial mansion in Mexico City or as Relief Society stake president, theology class leader, or visiting teacher, she was equally at home. She was an asset to both her Church and community. A faithful, consistent Latter-day Saint, she gave freely of her time and talents to whatever task was assigned her, whether it was working in an auxiliary organization or contributing as a writer to a Church periodical. Relief Society work was one of her major interests from the age of eighteen. She has served the Society faithfully and efficiently in various capacities. It is a tribute to her example and training that her daughter Marianne, wife of

(*Continued on page 510*)

Rumania

Dr. Leland Hargrave Creer

Head of the Department of History and Political Science, University of Utah

PART II

[This is the second part of the article on Rumania in the series being written by Dr. Creer on the historical background of some of the European countries involved in the present war. The map of Rumania appeared in the August issue of the Magazine.]

RUMANIA'S first ruling prince, Alexander Couza, directed his energies toward the improvement of the social and economic conditions of his people. Between the years 1862 and 1865, he carried through, despite much opposition especially from the aristocratic feudal party, a series of far-reaching reforms, mainly concerned with education and agrarian interests. He founded two universities, one at Jassy and one at Bucharest; he established a number of secondary and technical schools, all of them free, and made elementary education not only gratuitous but nominally compulsory. Despite Couza's efforts, the percentage of illiteracy in Rumania is still very large; in 1920, it was sixty per cent of all people over seven years. Couza solved the agrarian problem by abolishing feudalism. All dues, both in labor and kind, were rescinded, in return for an indemnity advanced to the lords by the state to be repaid in installments to the latter by the peasants; one-third of the land was turned over to the peasants, leaving the remaining two-thirds in possession of the lords. But these measures did not satisfy the peasantry, and today the agrarian problem remains the most serious of all Rumania's domestic difficulties. During the thirty years immediately preceding the outbreak of World War I, no less than five insurrections occurred among the Rumanian peasantry. Meanwhile, a revolution headed by the opposition succeeded in deposing Couza, in 1866. Hardly a voice was raised for the unhappy prince. Not a drop of blood was shed in his behalf. "He passed silently out of the land for which he had dared much, and seven years later he died in exile."

Couza was succeeded by Prince Carol, the second son of the Prince of Hohenzollern - Sigmaringen, the elder and Catholic branch of the Hohenzollerns at Berlin. The new prince at once directed his attention to reforming the government. A liberal constitution was granted in 1866, and, although considerably amended in 1879 and 1884 and still further during the turbulent Twenties following World War I, it was still basically the constitution in operation in Rumania before the period of German occupation. The document provided for a cabinet of nine members who were responsible to the legislature. The latter is bicameral in form, but both chambers

are elective. In each case, however, the election is indirect, the elections being made through electoral colleges, composed of the taxpayers who are divided into three colleges, according to the amount of taxes paid. This, of course, confines the suffrage to the wealthier classes.

The Senate consists of 120 members, who must be at least forty years of age and possess an income of 376 pounds a year, and their term of office is for eight years. The Chamber of Deputies consists of 183 members, who are elected for four years and must be at least twenty-five years of age. Despite this quasi-democratic form of government described above, the tendency in Rumania, as well as in all the other Balkan states, has been toward autocracy. Perhaps the absence of adequate middle classes and insufficient popular education, together with the continued intrigue of foreign powers which has served as a constant threat to the very existence of the Balkan nationalities themselves, has mitigated against the growth of democratic institutions.

As one authority puts it:

> Each government seemed to acquire a majority of seats with a minority of votes, and sooner or later they all relapsed into some form of dictatorship. Kings and courts and armies came into their own again, and with a minimum of popular opposition. Dictatorships were set up in Yugoslavia in 1929-31, in Bulgaria in 1935, in Greece in 1936, and in Rumania in 1938. (*Age of Conflict*, p. 353)

From a social and economic standpoint, the long reign of Prince Carol (1866-1914) was one of marked improvement and prosperity. A few notable examples will suffice. In 1866, there did not exist a single railway in the state; in 1912, 3690 kilometers had been constructed. The export of cereals in 1866 was less than 500,000 tons; in 1913, it amounted to 1,320,235. Of petroleum, the production in 1866 was 5,915 tons; in 1912, it was 2,000,000. The total state budget in 1866 was 56,000,000 francs; in 1912, it was more than 500,000,000. In the Russo-Turkish War (1877-78), the Rumanian army numbered 40,000; in World War I, it was more than 1,000,000. The external trade of the country, consisting mainly of oil and cereals, in 1912 amounted to more than 50,000,000 francs, and exceeded that of all the other Balkan states together. The interesting point is that most of this foreign trade was with the Central Powers. In 1912, for example, imports from the United Kingdom totalled less than 2,000,000 francs; from Germany and Austria-Hungary they amounted to more than 13,000,000.

The analysis of Rumania's foreign trade statistics indicates eloquently enough the orientation of Rumanian foreign policy before the outbreak of World War I. On more than one occasion, King Carol unmistakably demonstrated his sympathies for the Central Powers—Germany and Austria. This accounts for the secret adherence of Rumania to the Triple Alliance (Germany, Austria, and Italy), concluded in 1883 and 1889. The alliance provided, in substance, that if Rumania or Austria were attacked without provocation on their part by Russia, the two contracting powers would mutually assist one another against the aggressor. Should a third party intervene (notably France), Ger-

many and Italy were obligated to support the contracting powers. This new Quadruple Agreement was renewed from time to time. The last renewal took place on February 5, 1913, when the agreement was extended to July 8, 1920, and explains, largely, the neutral position of Rumania during the first two years of World War I (1914-16). Over and against this Rumanian-German solidarity of interests were three important factors which threatened, and finally did succeed, in winning Rumania away from the Triple Alliance into the concert of Allied Powers known as the Triple Entente (England, Russia, and France).

These were: (1) the Hungarian-Magyar policy toward Transylvania; (2) the Austrian support of Bulgaria's position against Rumania at the outbreak of the Second Balkan War (1913); and (3) the Russo-Serb wooing to win Rumania away from the Triple Alliance, by suggesting and sponsoring the so-called Balkan League, directed primarily against Turkey. During the Second Balkan War (1913), Rumania became an ally of Serbia, Greece, and Montenegro against Bulgaria and Turkey, both later allies of Germany and Austria. As a result of this conflict, Rumania added 2,687 square miles of territory in the region known as Dobrudja, with a population of 286,000, entirely at the expense, of course, of Bulgaria. This included the important fortress of Silistria on the Black Sea.

At the outbreak of World War I in August 1914, Rumania, officially friendly to Germany, hesitated to enter the war on the side of the Central Powers. True, the coveted districts of Transylvania and Bukovina were in the hands of the Hapsburgs, but the equally coveted province of Bessarabia was held by Russia. Then, too, the sympathies of the masses unmistakably were for their Latin neighbors France and Italy. The question was: "Could Rumania hope, either by diplomacy or by war, to achieve the complete reunion of the Rumanian people?" This was the coveted goal. The issue was decided largely through the death of King Carol in 1914. With the king's passing, there was eliminated the strongest pro-German force within the kingdom.

On August 27, 1916, Rumania, after two years of strict neutrality, declared war upon Austria and Germany. By secret treaty with England, Russia, Italy, and France, she was promised Transylvania from Hungary, Bukovina from Austria, and the Banat of Temesvar from Hungary. But within four months, German armies under Generals Mackensen and Falkenhayn conquered practically all of Rumania and then, on May 27, 1918, forced upon the hapless people the humiliating Treaty of Bucharest. Its terms granted the Central Powers a monopoly of Rumanian grain and oil for a period of thirty years. Hungary secured a frontier along the Carpathians which would secure her from a future Rumanian attack. The ports of Constanta, Giurgiu, and Turnu-Severin, all on the Black Sea and the Danube River, were leased to Germany and Austria-Hungary. The Dobrudja, though claimed by Bulgaria, was allotted to the joint administration of the four allied powers—Germany, Austria - Hungary, Bulgaria, and Turkey. Bessarabia,

alone, was permitted to join herself to the Rumanian state. Such was the cruel treaty of Bucharest, "disastrous to Rumania, destructive of her economic and political independence, deeply humiliating to her pride."

Yet, despite the misfortune of Rumania in 1916, she not only recovered her losses through the post-war treaties of Versailles, Saint Germain, Trianon, and Nuilly, but more than doubled her territorial area by adding Transylvania from Hungary, Bukovina and the Banat of Temesvar from Austria, and Bessarabia from Russia. Thus in 1920, for the first time since the brilliant conquests of Michael the Brave (1595-1601), a Rumanian state which included all Rumanians had been created. However, this great achievement was destined to be short-lived, for, within twenty years, the new state was undone by the second conquest of the Germans who reimposed a second and more onerous Treaty of Bucharest upon the hapless Rumanians in 1939.

THIS twenty-year interim between the First and Second World Wars is extremely complicated, and yet highly important and prophetic of the future of the new Rumania. The following trends of development are noted:

Emphasis was given to political and economic reform. In 1923, King Ferdinand authorized the promulgation of a constitution which abolished the old three-class system of indirect election, and extended the suffrage liberally among the masses. Greater attention, too, was given the important question of agrarian reform. About one-half of the arable lands of Rumania was owned before 1916 by a few thousand large proprietors, and this despite the efforts, as we have seen, of Rumania's first sovereign, Alexander Couza (1851-1866.) By the land reforms of 1917, 1918, and 1921, about 5,000,000 acres of nobility-owned land and all the arable lands of the royal, absentee, and foreign owners were confiscated. No farm could exceed 1200 acres in area. Compensation was provided for in fifty-year national bonds at five per cent of the expropriation price. In the newly acquired territories, the large land holdings were reduced to about 250 acres in Bessarabia, 625 acres in Bukovina, and 300 acres in Transylvania. In old Rumania, the average peasant land holding was twelve acres; in Dobrudja, twenty to sixty acres; in Bessarabia, fifteen to twenty acres; in Bukovina, ten acres; and in Transylvania, ten acres. By 1932, by these reforms, about ninety per cent of the land was in the hands of peasant proprietors. This program encountered considerable opposition in Transylvania, where the large landowners were Magyars. These, by the Treaty of Trianon, had been accorded the right to choose between Hungarian and Rumanian citizenship. If they elected the former, Rumania was forbidden to confiscate their lands, since they held their property as foreigners. But when the Rumanian government did so, the disappointed Transylvanians appealed to the League of Nations in behalf of their *opt*. The matter was finally settled by the League Council in January 1930, when the so-called Brocchi plan was adopted. This provided for the reimbursement of the expropriate *optants* through

a fund created by the leading Allied Powers and Hungary. Nevertheless, the animosity between Rumania and Hungary over this question persists to the present day.

The political equation in postwar Rumania has been rendered unusually complicated and dangerous because of the intense rivalry between political factions, and especially because of the strange role played by the former Crown Prince and later King Carol II. The Liberal Party ruled Rumania until 1928 under the leadership of her kings, Carol I (1866-1914) and Ferdinand (1914-1927), and their ministers, John C. Bratianu and his sons Jon and Vintila. This party, representing largely the business interests of the country and the intelligensia, advocated policies of centralization, national self-sufficiency, government ownership, and control of forests and mines; and opposed vigorously the importation of foreign capital, even when the capital was meant to be employed for the development of national resources. The Conservative Party, on the other hand, representing the land-owning classes, favored the use of foreign capital, a liberal trade policy, and a definite orientation in foreign policy toward the Central Powers—Germany and Austria. In 1926, the Peasant Parties—that of Rumania led by Michalache, and that of Transylvania, by the brilliant Maniu, were fused and succeeded the Liberals in power, in 1928. This party advocated the following compromise program: (1) repeal of the censorship; (2) suppression of anti-Semitism; (3) the attraction of foreign capital to develop the national oil industry; (4) development of railroads and other public works; and (5) the stabilization of the monetary system.

Meanwhile, Crown Prince Carol interjected himself strangely into the imbroglio of Rumanian politics. In December 1925, Carol divorced his wife, Princess Helen of Greece, and went to Paris to live with his mistress, Mme. Magda Lupescu. His mother, Queen Marie, and Premier Bratianu, disapproving of his behavior, had a new succession law enacted, January 4, 1926, which denied the throne to the Crown Prince, made his five-year-old son, Michael, his heir, and provided for a Regency in the event that King Ferdinand died before his grandson reached maturity. The King died in July 1927, and the boy, Michael, accordingly became king, under a Regency headed by Queen Marie and Premier Bratianu.

Now the Nationalist Peasant Party, headed by Maniu and backed by the army, advocated the restoration of Crown Prince Carol, but upon the condition that he should become reconciled to his estranged wife, Helen. Meanwhile, Carol did return to Bucharest, July 8, 1930, had himself proclaimed king, abolished the opposition party in power, refused to become reconciled to Princess Helen, openly courted the favor of the Central Powers, and eventually set aside the constitution and proclaimed himself dictator, in February 1938.

But King Carol could not assert his dictatorial powers in the face of Axis opposition. For Hitler, flushed with success, had covetous eyes on Rumania because it was the gateway to the Balkans, and an important granary and oil reserve for conti-

nental Europe. Accordingly, in September 1940, he arranged to have Rumania dismembered. Bessarabia was given to Russia; Transylvania to Hungary; and southern Dobrudja to Bulgaria. In addition, the state's important grain and oil reserves were requisitioned to Germany. King Carol was forced to abdicate in favor of his son Michael, who became a German puppet king.

One of the encouraging trends in modern Rumania is the enthusiasm noted among political leaders toward the Balkan co-operative movement. This program was initiated first by Stanbulisky of Bulgaria and Stephen Radich, founder of the Croat Peasant Party. Immediately after World War I, Rumania joined the movement. Village school teachers and priests joined with intellectual idealists from the towns to found the Rumanian Peasant Party under the leadership of Julius Maniu, who at once joined with Stanbulisky in founding the Southern Slav Federation. In 1920, the organization emerged into what became known as the *Green International*, a society neither capitalist nor Marxist, which tried, though unsuccessfully, to create a union of all southeastern peasant parties. After 1930, this initial peasant co-operative movement became a part of the larger program for economic and political Balkan union. In 1932, for instance, there was a joint meeting of the Yugoslav, Bulgarian, and Rumanian agricultural co-operatives under the influence of the Third Balkan Conference.

THE first move toward political union was made at Athens in October 1929, when a conference of Balkan states, presided over by ex-premier Alexander Papanastasiou, was held. From the beginning, Papanastasiou became the guiding spirit of the conference movement, and he found considerable support in all the Balkan states for his plea for union among the Balkan peoples —even including Turkey—on the ground that they had shared "similar or common destinies and vicissitudes; that they had lived for centuries within the same political framework; and because they had similar habits and ideas and sufficiently common interests."

The First Balkan Conference was opened in the Greek Chamber of Deputies on October 5th, 1930, and thereafter, a permanent machinery was set up for the convoking of annual conferences and the interim work of its various committees. Among the concrete achievements of these conferences are listed: (1) the organization of a Balkan Chamber of Commerce and Industry; (2) a Chamber of Agriculture; (3) a Tourist Federation; and (4) a Balkan Federation of Jurists to codify and simplify the law.

At the Fourth Conference, at Saloniki, the formation of a Balkan Labor Office was planned and the protection of women in industry was deliberated upon. Through the committee on social policy, appointed at this same conference, both Greek and Turkish delegates worked to initiate the principles of free admission, free circulation, and free economic activity for all Balkan nationals on a basis of complete reciprocity.

At the Third Conference at Bucharest, Rumania's proposal for a med-

ical union was made the basis for a later Balkan Medical Federation, one of whose functions was the supervision and development of rural hygiene.

The educational value undoubtedly was the major result of the conferences. Through their deliberations the delegates obtained first-hand knowledge of the leading personalities in all of the six countries and it became customary for them to propose and to provide for the taking of joint action in the solving of their common problems.

With regard to foreign relations, Rumania, despite the sympathetic leanings of her kings to the Hohenzollerns, has pursued a policy of the following delineations: (1) *Close collaboration with her fellow Balkan states in the interest of territorial security.* This accounts for the organizations of the Balkan Pact, including Turkey, Rumania, Greece, and Yugoslavia, in 1934. Bulgaria refused to join, but without rancor. Albania was not even asked to sign on account of her close relation with Italy. (2) *The affiliation of Rumania with France and the Little Entente (Yugoslavia, Czechoslovakia, and Rumania) in order to guarantee, as far as possible, the sanctity of the postwar treaties of Versailles, Saint Germain, Trianon and Nuilly.* This was concluded in 1921. A second agreement with France, in 1926, provided for a strict non-aggression pact and an agreement to submit all disputes to arbitrations. Rumania, in a special protocol of the same year, promised not to provoke a war with Russia, for France had no desire to become involved in a military conflict because of an ally's aggression. (3) *Rumania has consistently supported the League of Nations' Program.* (4) *Despite the rancor of Russia because of the loss of Bessarabia, relations between Russia and Rumania have been strangely friendly.* In 1929, for example, Russia induced Estonia, Latvia, Poland, and Rumania to adhere to the Litvinov Protocol declaring the provisions of the Briand-Kellogg Pact, outlawing war, to be operative at once. (5) *Rumania has pursued a consistent policy of friendship with regard to Poland.*

The successful role of Rumania as an important power in Europe will depend upon the following factors: (1) the defeat of the Nazi and Fascist aggressors and the liberation of the Balkans from foreign influences; (2) the continued success of the co-operative movement among the Balkans themselves, especially with regard to economic matters; (3) the organization of some kind of program of collective security—through some kind of League of Nations—which will be able to guarantee the independence and territorial integrity of all small states; (4) the organization of a state based as far as possible upon the principle of nationality, extreme care being taken, however, to accord all minority groups fair treatment and political and economic justice; (5) the proper solution of dynastic difficulties; if King Carol II is to be returned as sovereign, the Rumanians will insist upon democratic government and conventional procedures; and (6) continued friendly relations with Russia, especially since the Bessarabian question appears to be the most rancorous of all Rumanian problems.

Help Wanted

Nora Wayne

ELLEN stood on the crowded bus, one hand clutching the back of a seat, and swayed with its lurchings. Her mind was performing its usual five-o'clock treadmill. How many potatoes were left from dinner last night? If there should be enough to cream she could open a can of salmon and dinner would be easy. No, she had used the last of the salmon a week ago. There hadn't been any in the shops for a long time now. What could she fix? Since the meat shortage it had been hard to think up quick meals. She'd have to wait until she got home and see what there was on hand. They'd have to get along on what she could find, she was just too utterly weary to shop tonight. She supposed she wasn't a good manager. Maybe she wouldn't get so tired if she didn't do all her work twice, once thinking of it and dreading it, and once when she did it. If Gil were only more co-operative. But he didn't want her to work.

The crowd was thinning a little and Ellen sank exhausted into a seat. She couldn't understand why Gil wouldn't see that everyone was needed in this all-out-war effort. Just that day her boss had said, "What we'd do without you, Mrs. Jones, it scares me to think. You are so quick and so accurate." But Gil said, "Mothers are needed in the home." If he did his part and backed her up with the children, everyone could carry more of the household load and she could go on working easily. But Gil believed that even in war a home should be a sanctuary where the beauties of life were treasured. Beauties! There were no beauties on the battle fields. Was there any reason why every one should not suffer and sacrifice?

Her corner at last! She wondered if she would have the energy to climb the two blocks uphill. Some nights it seemed more like two miles.

How good the house looked, messy as it was after Joan's ten-year-old idea of a clean up. It would be nice to curl up on the couch and read the paper, but Gil would be home and she must get dinner started. If only he wouldn't talk about her work tonight! She would try hard to be pleasant and attractive, and maybe he wouldn't think about it.

Twelve-year-old David and Joan were in the kitchen and had the table set.

"Good children," she smiled. They were sweet, really, and did their best to help out. Ellen found a glass of chipped beef and a can of milk. There were a few greens in the ice box and she tossed a salad and made some toast for the creamed chipped beef. As she buttered the bread she heard Gil come in.

"Dinner in the kitchen?" he asked.

"It's so much less effort to clear up after," she said pleasantly.

"My idea of a rich man is one who eats dinner in the dining room every night." Gil said.

Oh dear, he was going to be difficult. Of course, she could serve dinner in the dining room and have flowers on the table and fresh napkins every day when that was all she did. "Find Tommy," she said to Joan, "and wash his hands. Dinner's all ready."

Ellen smiled at Gil as they all sat down at the table. "Tell me about your day," she said.

"Nothing to tell," he answered grumpily.

All right, if he was going to be like that, let him. She wasn't going to put forth all the effort. The meal was finished in silence.

As she washed the dishes the phone rang—Sister Handley wanting her to give a lesson in Relief Society. Would they never remember that she worked? Ellen wondered why they tried to hold Relief Society with all the women so busy doing war work. What place did peacetime organizations have in a war-torn world? She wasn't as careful in wording her refusal as she should have been.

As she hung up the phone, Tommy came into the kitchen.

"Why aren't you in bed?" she cried. "Do I even have to put you to bed? It seems to me that a big boy of seven could do a few things himself."

Tommy looked at her reproachfully. "I was only going to tell you about my war work," he said.

"Some other time," she answered impatiently. "Now hurry, and get through the tub and hop into bed."

Tommy saw no relenting in her set lips and tramped sullenly upstairs.

A night or two later Ellen sat alone in the living room. Gil was out and she was just too weary to go upstairs to bed. She had finished the ironing and sat with some mending on her lap. The pile was huge. It did seem that the children's clothes wore out fast, and the household linen was all going to pieces. She never got all the way to the bottom of the pile any more. She wondered where Gil was. When he saw her get out the ironing board, he had put on his hat and gone out. It was like this often now. She worked alone until far into the night. There were so many things Gil could help her with if he would. He was just trying to make it hard for her.

It did something to a man's pride, her mother had said, for his wife to work. She had tried so hard to get Ellen not to take work outside her home, but that was silly and old-fashioned. Besides, Gil knew she didn't work for the money. She was sincerely patriotic and worked because she thought it her duty. She was an excellent secretary and there was need for everyone who could use a typewriter. Oh well, maybe some day he would see it.

She rose wearily to go upstairs just as Gil came into the room.

"It's about time you got home," she said hotly. "Besides all that ironing, I had Tommy's bath to supervise and then had to help Joan with her arithmetic. You don't do anything around here any more."

"After all I have my business," he answered. "It's a pretty big thing to keep it going with priorities of men and material."

He did look tired and thinner

than he had, but so was Ellen tired. "It wouldn't hurt you to take a little of the responsibility," she flung.

"You do the physical things," he retorted, "and I don't say they aren't important. But what do you really know about any of our lives? Or what do you care?"

A cold hand clutched her throat. What did she know about their lives? Where had Gil been tonight and where had he been three nights last week? Because she was afraid she would cry if she spoke, she prepared for bed in silence. Longing to put her arm around him and snuggle her head in his shoulder, she lay stiffly on her side of the bed until sleep came.

The quarrel was not patched up in the morning, and for days they lived in a sort of armed truce. The children watched them for any sign of the old gay family spirit, and went about dejectedly, fearful.

ONE night at dinner Gil sniffed inquiringly, and asked, "Is there gas leaking?"

"I do smell something," Ellen said. "I hadn't noticed it before," and she got up to check the gas cocks.

"Maybe it's me," David said. "I stumbled over all those old papers Tommy has in my work room and knocked over a bottle of the gasoline for my airplane engines. It broke all over everything."

Gil and Ellen looked at each other and started for the basement, the children at their heels. Gasoline and old paper! What a combination.

"What on earth!" Gil said. "Wherever did you get so many papers?" He turned to Ellen, "What were you thinking of to let him pile up papers like that in a work room? Gasoline and sparks from the electrical equipment! Either one could burn the place down." He continued to mutter as he stacked papers and carried them outside.

"I tried to tell you," Tommy said, "It's my war work. Every day I took my wagon around the neighborhood and gathered the papers. The government needs paper. The room was getting pretty full and I was going to ask you who to get to carry them away."

"So that is what he does the time he is alone," Gil said. "Wanders the streets with his wagon, going into every one's house, and carrying out goodness knows what with the papers. Bob Mercer said he saw him down on Vine street the other day, but I thought Bob just didn't know the kid. Did you go clear down on Vine Street?" Gil asked.

"Well, sometimes I went pretty far," Tommy admitted.

Ellen felt terribly shocked. She had talked so much about patriotism. She had tried to impress on him how every one should do his share, but she hadn't made him see that his share was staying at home and keeping out of mischief. He had wanted to do something more, something that showed up as part of the war effort.

"There, I guess that will do for tonight," Gil said. "Tomorrow I'll call the Salvation Army or the Volunteers of America and ask them to pick it up. I'll bring home some heavy string and we'll put it all in bundles tomorrow night. We'll all

have to work at it. You'll have to hand it to the kid. He certainly did a thorough job. He must have five hundred pounds here."

Finally, the ruined dinner was eaten and Tommy in bed, and the older children at their books. Gil and Ellen sat on either side of the fireplace, each with a part of the paper. She had felt too shaken to do any more work. Gil pulled something out of his pocket.

"I think you should see this, Ellen," he said, handing her a typewritten slip.

Regret to inform you . . . Teeth in bad repair . . . Seems nervous . . . Appears to be caused by malnutrition . . . Suggest you see a doctor.

"Not David, surely? David has always been so well," she said, her eyes questioning Gil.

"It was in the mailbox when I got home," he said. "How long has it been since he has been to the dentist?"

"Why, only a few weeks," she said. But had it been only a few weeks? Time had a way of slipping by when one was so busy. She began to go back in her mind. It was when her mother was here, just before she started to work. Why, it had been more than a year! Just as she began to say that she would call the dentist the next day, the doorbell rang, and Gil went into the hall. He came back with the Stones from next door, and Ellen was busy for a few minutes making them comfortable.

"Sometimes I get so nervous reading about the war and listening to it on the radio I just have to get away for a few minutes," Ruth Stone said.

You can't get away from the war, Ellen thought. It is just here and it is better to face it. But Ruth was such a silly little thing. It probably wouldn't do her much good to face it. There wouldn't be much she could do about it.

"Ruth doesn't like to talk about the war," Jack said, "but in her own quiet way she is doing a swell job of licking it."

Ruth was? Ellen looked a little startled. "What are you doing, Ruth?" she asked.

Ruth giggled. "You know me," she said, "the proverbial dumb Dora. There isn't a thing I can do."

"No?" Jack said. "Well, tonight we had the quarterly weighing and measuring of the small fry and, do you know, in the last three months they have gained more in weight and height than any previous three months since they were infants? If that isn't something in these days of food shortages I'd like to know what is. Four good husky specimens to take over for Uncle Sam when their time comes."

Ellen felt Gil's eyes on her, but she looked at her hands folded in her lap.

"That's nothing," Ruth said. "It's kind of funny when you think of it. I was worried about all these shortages and then Sister Handley came to see me. She said she'd heard I'd majored in foods in college, and wouldn't I share my knowledge with the Relief Society? She gives me a few minutes each meeting. I had to have something to tell them and have I worked? But I took my own advice and it works. There are things you can do that the children don't notice, and they don't realize

they aren't getting the things they are used to."

The evening passed in a sort of daze. Too much had happened to Ellen. She couldn't think straight.

The next morning she phoned the office that she wouldn't be in until noon. She had to make a dental appointment for David and one with the doctor. There were the things she should have done last night, and a lot of other odds and ends. She'd have to take a half day.

"Are you going to be home all day?" Joan asked.

"Only until noon," Ellen answered, and saw a flash of something like relief cross Joan's face as she dashed out the door on her way to school. Why should Joan be relieved that her mother would not be home all day? Ellen thought about it fleetingly and then was caught up in things to do.

She might as well send Gil's suit to the cleaner. As she emptied the pockets she noticed several sheets of paper covered with notes, and wondered if it were something he would want to keep. She glanced at the top sheet.

"Help wanted," it said.

That couldn't be important. Probably he was drafting an ad to run for help at the foundry. Goodness knows they were having a hard enough time getting people to do the work, with Government contracts and all. She was just about to wad up the sheet when her eye was caught by the next words, "To give personal service in a motherless home. An older woman satisfactory. Must be able to sew on buttons, have house warm for returning school children, and look to safety of a small boy."

That brought her up short and she was fiercely angry. Motherless home, indeed! Didn't she work her fingers to the bone to keep things going. It was more like a fatherless home. Gil did little enough. Wait till he got home. They'd have this out once and for all.

Then the doorbell rang.

Ellen could hardly pull herself together to see who was there.

"Why, Sister Handley," she said, "come in."

"I am glad you are at home," Sister Handley said. "Fern Onander was arrested yesterday afternoon, and since she is such a friend of Joan's I thought you should know about it, and be prepared to meet Joan when she gets home tonight."

"I never heard of the child," Ellen said. "How could she be a friend of Joan's?"

"They are together constantly," Mrs. Handley said. "They pass my house every afternoon coming home from school, and then Fern goes past again back home just before you get home from work."

"Why was she arrested?" Ellen asked through white lips. She thought her heart would never beat again.

"Things have been disappearing from school right along, and they have been watching carefully. They have never caught her. But yesterday she was discovered in one of the downtown stores with something in her possession that she hadn't bought. Then they arrested her."

"Was Joan?" Ellen whispered.

"No, Joan came to take some flowers to Mrs. Cooke for me. She had promised and she kept her word although Fern had wanted her to go shopping. I had been hearing

things about the Onander child and decided to see a little more of Joan. She is such a dear little thing."

"Because you were watching her she was saved from trouble that I didn't even know threatened," Ellen said, tears streaming down her face, "and I call myself a mother." She buried her head in her arms.

"We all have to do the things we think important," Sister Handley soothed.

"I thought my secretarial ability would win the war," Ellen said bitterly.

"It is important," Sister Handley said. "You have a position of trust and are doing your work well."

"But what good will that do if the next generation are criminals and weaklings? There is no use of saving America if there is no one to save it for," Ellen said in a muffled voice. "But what will I do about my job? Who will they get to carry on? It is important, too. Oh dear, everything is such a mess."

Sister Handley thought a moment and said, "There is Mrs. Endor. She used to be a fine stenographer and she is just finishing a refresher course. Her children are married and her duties are very light."

"But isn't she quite old?" Ellen asked.

"Even the quite old have their place in this war," Sister Handley smiled. "Her health is good and her fingers are still quick. I think she could work in. Perhaps you could work with her for a week or two."

"I feel as if I never wanted to go to the office again," Ellen said.

She saw again the words Gil had written, "Motherless home." It was really worse than motherless. She could see that now. If she were not here at all some adjustment would be made, but as long as she made a pretense of taking care of things the family expected her to be there, and to see that everything went smoothly.

Sister Handley's voice broke into her thoughts, "We'll work out something," it said.

Ellen was at home to greet her tear-stained daughter.

"Mommy," Joan cried, flinging herself into Ellen's arms, "the most awful thing has happened."

"Yes, my dear, I know. It is too bad about your friend."

"She's a nice girl, really she is. She lives in such a funny house and no one is ever there, and she has such peculiar clothes and no one plays with her. I felt so sorry for her I just had to be her friend."

Bless her dear, generous heart, Ellen thought. It might lead her into trouble many times, but it would be a blessing to her if she were guided right.

Ellen explained as tactfully as she could that it was fine to be pleasant and nice to everyone, but that people were judged by the company they kept, and it might be wise to let mother see her friends and help her choose wisely.

"Fern said you wouldn't let her come here if you knew about it, so we must keep it a secret," Joan said.

Ellen hugged the child to her.

"Now let's get busy and get Daddy a fine big dinner," she said.

"In the dining room?" Joan asked.

"In the dining room," Ellen answered.

"Food Fights For Freedom"

Dr. Rose H. Widtsoe

University of Utah

THE Federal Government, through its various nutrition committees and national leaders in nutrition, in co-operation with consumer committees of the Office of Civilian Defense has initiated a "Food Fights For Freedom" program which it is hoped will penetrate every community and individual home in the United States. As "our boys" are mobilized throughout the world to do their part to "preserve our way of life" so we, on the home front, must do our part to help win the war.

This program is planned with far-reaching objectives. America's food supply represents perhaps the greatest single potential weapon of the war. It is authoritatively stated that food can shorten the war, save American lives, and help write the peace. In order to accomplish these objectives, we must produce sufficient and of the right kinds of food not only to meet the needs of civilians on the home front; but we must have sufficient to feed our armed forces; enough to meet the needs of our Allies; and enough to help feed the peoples of the conquered countries as soon as they are liberated from the enemy's yoke.

There is apparently a general misunderstanding in regard to the food situation. Many of us believe that the shortage of some foods is due to the amount that is being shipped abroad. The latest statistics show that seventy per cent of the food produced by this country is available for our civilians, thirteen per cent is used by our armed forces, and only ten per cent by our Allies, and two per cent is being sent to outlying territories and to our "good neighbors."

This gigantic task of supplying this vast amount of foodstuffs rests squarely upon each one of us individually. It will take the united effort of every man, woman, and child in this "great land of ours" to reach the goal of sufficient food to meet the basic needs for good health and sound nutrition for all.

The question naturally arises, how can I individually help in this important program, "Food Fights For Freedom"? The Government has provided the answer. Let each one of us fit into this program in as many ways as possible:

1. Produce more food of the right kinds.
2. Conserve food, avoid waste.
3. Preserve fresh and perishable foods.
4. Turn food into effective working power by eating the right foods every day for health.
5. Adjust diet to the food available by substituting plentiful for scarce foods.
6. Play fair in buying food—share it cheerfully and fairly through rationing.
7. Help keep food costs down by paying no more than top legal prices.
8. Participate in community food projects and inspire friends and neighbors to do the same.
9. Place the war first and expect to adjust to wartime conditions.

IN order to mobilize the entire population of our country to participate wholeheartedly in this pro-

For Health...EAT SOME FOOD FROM EACH
GROUP . . . EVERY DAY
GROUP ONE
GREEN AND YELLOW VEGETABLES...
some raw—some cooked, frozen or canned
GROUP TWO
GROUP THREE
POTATOES AND OTHER VEGETABLES AND FRUITS
raw, dried, cooked frozen or canned
GROUP FOUR
MILK AND MILK PRODUCTS...
fluid, evaporated, dried milk, or cheese
GROUP FIVE
MEAT, POULTRY, FISH, OR EGGS...
or dried beans, peas, nuts, or peanut butter
GROUP SIX
BREAD, FLOUR, AND CEREALS...
Natural whole grain— or enriched or restored
GROUP SEVEN
BUTTER AND FORTIFIED MARGARINE
(with added Vitamin A)
U.S. NEEDS US STRONG
EAT THE BASIC 7 EVERY DAY
IN ADDITION TO THE BASIC 7... EAT ANY OTHER FOODS YOU WANT
U. S. GOVERNMENT CHART

gram, the month of September is being designated as "Food For Freedom" month. During this month, Federal, state, and county organizations, all women's organizations, all educational groups, public schools, universities and colleges, together with all food producers, processors, and distributors will join in the food crusade to make food fight for freedom.

Food choices must not be left to chance. An educational program that will build up new habits of conscious choice, a choice based upon a knowledge of the basic principles of nutrition, is absolutely necessary to "all out" success. Until all people understand and have a firm conviction of the truths of nutrition, our program will be retarded.

The National Research Council published the "New Yardstick of Good Nutrition," or, as it is more scientifically known, the "Table of Recommended Daily Allowances for Specific Nutrients." In this table specific amounts of the various nutrients required daily for different ages and different activities are suggested.

A more readily available guide to good nutrition is known as the "Basic 7" food groups. In this classification, foods are grouped according to their principal nutritive values. The "Basic 7" food groups are arranged in the form of a chart which will be found in connection with this article. This chart provides a pleasant formula to follow in order to meet the recommended dietary allowances. This does not

mean that only foods in these groups should be eaten, but that one or more helpings daily should be selected from each group. Such a diet will include adequate calories, protein, calcium, iron, and the essential vitamins: ascorbic acid (Vitamin C), thiamin (B), riboflavin (G), nicotinic acid (Vitamin A, Vitamin D).

After supplying these dietary essentials, other foods, which people usually enjoy, may be added. Such foods will usually add calories but will contribute little to the protein, mineral, and vitamin content of the diet.

A brief analysis of the principal nutritive values of the "Basic 7" food groups follows:

1. Green and yellow vegetables eaten raw, cooked, canned or frozen, are a valuable natural source of many vitamins and minerals essential to adequate nutrition. Found in this group are cabbages, carrots, celery, green-leaf vegetables, sweet potatoes and yams, and yellow squash.
2. Oranges, grapefruit, tomatoes, raw cabbage or salad greens contribute also liberally to the vitamin and mineral content of the diet.
3. Potatoes, the main vegetable in this group, contain generous amounts of good quality proteins, iron, Vitamins C and B, and starch for energy. Apples and bananas are included in this group.
4. Milk and milk products are the most efficient of all foods in making good the deficiencies of grain products and in assuring an adequate diet. It is important as a source of energy, protein, minerals, and vitamins.
5. Meats, including fish, poultry and eggs, are rich in high quality protein which is essential to proper growth and development in children, and for building and repair in adults. Lean meats contain thiamin (B) and riboflavin (G), but are not rich sources of calcium and certain other vitamins.
6. Enriched bread, whole grain flours and cereals are economical sources of energy, proteins, thiamin, iron, and niacin.
7. Butter and fortified margarines are important sources of energy, Vitamins A and D, and important fatty acids.

The principal deficiencies in the average diet are calcium, Vitamin A, riboflavin, and often Vitamin C, and thiamin. A diet that provides liberally for milk, also cheese, cream, ice cream, fruits, and leaf vegetables will make good these deficiencies and will insure adequate nutrition.

To the homemakers of America—let us accept the challenge, ADEQUATE NUTRITION FOR ALL.

[Note:—This article is presented on behalf of the Utah State Nutrition Council and Committee for "Food Fights For Freedom".]

FALL

Lottie Hammer Singley

Gray days, gay days,
Falling leaves shroud all,
Paisley cloak, spiral smoke,
Colorful days of Fall.

Barren trees, drowsy bees,
Lazy days to loll,
Honking geese, cat-tail fleece,
Glorious days of Fall.

Nature's worth, resting earth,
Wind with white wings call;
Cellars filled, flour milled,
Bounteous days of Fall.

Sketch Of My Life

Eliza R. Snow Smith

CHAPTER VII

SOME years before the death of the Prophet Joseph Smith, and long before the thought had entered the mind of Pres. Young to propose a visit to the "Holy Land," the Prophet said to me, "You will yet visit Jerusalem." I recorded the saying in my Journal at the time, but had not reviewed it for many years, and the, to me, strange prediction had entirely gone from my memory —even when invited to join the Tourist-party, although the anticipation of standing on the sacredly celebrated Mount of Olives inspired me with a feeling no language can describe; Joseph Smith's prediction did not occur to me until within a very few days of the time set for starting, when a friend brought it to my recollection, and then by reference to the long neglected Journal, the proof was before us. While on the tour, the knowledge of that prediction inspired me with strength and fortitude.

Accompanied by several very dear friends, on the morning of the 26th of Oct. 1872, I left Salt Lake City, *en route* for Palestine. In Ogden I was joined by my brother, Lorenzo Snow, and after an affectionate parting with the friends who accompanied me, we took train for New York *via* Chicago where we spent one day.

In New York we met George A. Smith, the President of our party, Elders F. Little and Paul A. Schettler, our interpreter and cashier, Miss C. Little, my lady companion, who left home before me, to visit friends in eastern states. After securing our Passports, we steamed out from N. York on the Minnesota—encountered one storm which satisfied my curiosity to witness "*a storm at sea*," and arrived safely in Liverpool. On leaving London, our party consisted of six gentlemen and two ladies.

We visited principal places in Europe, Asia, Africa, Egypt, Greece, Turkey in Europe, etc., and on our return, after a flying trip among our relatives in the States, my brother and I arrived home in July, 1873.

In 1875 I compiled the letters written abroad by Pres. Smith, T. A. Schettler, my brother, and myself, and published in a well-bound book containing nearly 400 pages of instructive, truthful descriptive reading matter making a respectable and useful addition to our home literature. Since that time, I have published seven books, the last and largest, containing nearly 600 pages was issued, and a few copies bound in September 1884. My first Vol. of poems was printed and bound in Liverpool, Eng., under the supervision of Elder F. D. Richards, at that time presiding over the European Mission. A few years later, I sent the manuscript of the 2d Vol. to the same Office for publication, but through some casualty it was lost, or supposed to be, and was missing until I had relinquished all expectation of it, when it was accidently found only too safely deposited in an obscure till in the Office. I ordered the Manuscript returned, and published it in Salt Lake City—

ELIZA R. SNOW

LORENZO SNOW

Pictures taken in Cairo, Egypt, while on the trip to Palestine.

our printing establishment having, by that time, good facilities for bookmaking.

Including a "Tune-Book," I have, in all, published nine Volumes, besides second editions to several of them.

IN connection with my literary, social, and sacred labors, I have expended considerable time, labor and means in promoting the culture and manufacture of Silk. In our first organization of our "Silk Association" I was appointed Chairman of a Committee to raise means by donation or investment as capital, for this enterprise. We applied to those who were in possession of wealth, but the prospect of early proceeds was not sufficiently promising for their speculating ambition. But we succeeded in obtaining means sufficient to start the manufacture of the raw material, with simple appliances, to fully test the feasibility of success, provided sufficient interest could be aroused in this direction. Our Cocoons, and reeled silk were examined by proficients in silk culture who visited us from all parts of the civilized world, and in all instances pronounced equal, and by many, better than in other countries. Thus far, it had been the work of women. After applying to the Territorial Legislature for means, which was generously granted, we purchased a set of machinery; we then applied to the authorities of the Church, and, in response to our request, a meeting was called—a new organization formed, with Mr. William Jennings Pres., and other gentlemen associated. I held the position of Vice Pres. for some length of time, and resigned in favor of another lady with fewer responsibilities than myself.

(To be continued)

Sixty Years Ago

Excerpts from the Woman's Exponents, September 1, and September 15, 1884

"The Rights of the Women of Zion, and the Rights of the Women of All Nations"

Editorial: Memorial Services—On Sunday, August 24th as per previous announcement, memorial services were held in the large Tabernacle in this city at the same time that funeral rites were being performed for the martyred Elders in Paradise and Kanarra, whither the bodies had been taken to the respective homes of the victims of the terrible massacre, that took place August 10th in Tennessee. . . . At each end of the stand were most exquisite floral emblems. The gates ajar in most lovely white flowers with a real white dove over the top of the gates. The other was a broken column of magnificent white flowers, artistically arranged and symbolizing the broken life in a most effective manner.

On the communion table in front of the Bishops who were administering the sacrament a most unique design in florals. A band of purple flowers, on which was wrought the initials of the martyrs in white pansies; in the center was a crystallized white cross, from the four corners rose aloft four date palm branches, gracefully bending and uniting in the center, on which rested a crown of immortelles. Surrounding the base of this significant emblem was a wide band of carnations, and attached to the design was the inscription, "Tribute to the memory of the late lamented martyrs, Elders William S. Berry and John H. Gibbs, who were slain for the testimony of Jesus Christ, at Condor's Farm, Lewis County, Tennessee, Sunday, August 10, 1884."

* * *

Editorial Notes: We have received from the N.W.S.A., in pamphlet form, a complete report of the Sixteenth Annual Washington Convention held March 4, 5th, 6th and 7th, 1884, with reports of the Forty-eighth Congress. The book is edited by Elizabeth Cady Stanton and Susan B. Anthony, and published at Rochester, N.Y. It is a very carefully prepared and elaborate work and contains much useful information on suffrage work, both in America and Europe, in the speeches and letters that are given in full. Two letters from Utah are given, one from Mrs. E. B. Wells and one from Mrs. Annie Godbe. . . .

* * *

Notes and News: "The experience of Cornell University, New York, in the matter of co-education, is said to show that young women bear the strain of mental work as well as men, and the percentage of sickness is not greater. A large proportion of women complete the course, and the average of scholarship is higher than among men."

* * *

A Touching Tribute—Ma Smoot: Yesterday (September 1st) at 20 minutes past five o'clock, p.m., Ma Smoot passed away from earth. She was born on the 16th of April, 1809, in Chester District, South Carolina. Her father was a revolutionary soldier and her grandfather Hunter was an officer of high rank during the country's struggle for freedom. . . . On the 11th of Nov., 1838, she was married to A. O. Smoot, while Far West was surrounded and the people made prisoners of war . . . She was the first President of the 20th Ward Relief Society. . . . In 1878, when the stake organization was completed she was chosen as Stake President of this (Utah) Stake. With what loving self-sacrifice and womanly dignity she filled this position until her death, only the weeping hearts of the sisters throughout this stake can testify. . . . Although we miss her, we can but feel a deep, solemn joy that one so nobly worthy has gone to her sure reward.—Homespun [Susa Young Gates]

Woman's Sphere

Ramona W. Cannon

DESTROYING its old slum houses—many of them unfit for human habitation—Manchester, England, built 50,000 new houses between World Wars I and II. Under British Government specifications each has a living room, kitchen, three bedrooms, bathroom, ventilated pantry, gas and electrical equipment, space for coal, bicycle, and perambulator; also roomy gardens front and back for flowers and vegetables. Manchester expects to build 80,000 more such houses after this war. Anyone acquainted with the dreary sordidness of usual tenement conditions in industrial centers in England must rejoice with the 130,000 fortunate workers' wives who will live in these homes.

MRS. ETHEL B. GILBERT is meeting with success in her difficult new position as director of the advisory committees selected by the various industries to represent their views in counsel with the Office of Price Administration.

IN her new historical book, *Cortes The Conqueror* (Dorrance Co.), Mrs. Elizabeth Cannon Porter presents a vivid pageant of the old Aztec civilization in Mexico, the conquering Spaniards with their strangely mixed motives, and the brilliant Indian-girl interpreter, Marina. Loved by Cortes and in return loving the "white God," she was responsible for much of his success in winning over the native populations. Having lived for a time in Mexico, Mrs. Porter has a good background, and her book shows exhaustive research. The author, a daughter of Dr. Mattie Hughes Cannon, Utah's first woman state senator, has contributed many articles and stories to Church periodicals.

THE wife of Mahatma Gandhi died in a prison in India. She was a co-worker with her husband in the cause of soul-force and non-violence.

DR. ELLEN C. POTTER, medical director of New Jersey's Department of Institutions and Agencies is president-elect of the National Conference of Social Workers. Miss Elizabeth Wisner, Dean of the School of Social Work, Tulane University, New Orleans, this year's president, reminded the conference that "all men's good" must become "each man's aim."

MIRZA AHMAD SOHRAB and JULIA CHANLER are two of three authors of "The Gate," a musical drama presented at the Metropolitan Opera House for the benefit of the starving children of India. In Bengal an estimated 6,000,000 persons have died of starvation, ten per cent of the population.

EDITORIAL

VOL. 31 SEPTEMBER 1944 NO. 9

Back To School

THE month of September is "back to school" month. How grateful we should be that, even though our nation is at war, its school doors will be opened as usual and the nation's children will be offered opportunities for scholastic training similar to those afforded in normal times. Our schools, like all other institutions, have felt the impact of the war, but they have managed to maintain a normal school year, a capable teaching staff, and have offered standard courses of study—in some instances, even accelerated educational programs.

Education has traditionally been viewed with veneration by the American public. The development of our school system and the support given our schools on the elementary, secondary, and college levels by hundreds of thousands of Americans, attest the faith of the people of this nation in the power of the schools to be of benefit to them.

One of the unfortunate effects of the war has been the interruption in the school training of many of our boys and girls. Some of this has been unavoidable, but, in too many instances, it has been due to our youth and their parents failing to take a long-range view of the importance of scholastic training, and to their yielding to the pressures and inducements of wartime. According to the Children's Bureau, thousands of children under fourteen years of age, for whom there is no official count, are known to have left school to work, while high school enrollment has dropped one million during the war and is becoming progressively more serious. The availability of jobs—many of which do not contribute directly to the war effort or to the development of the worker—accompanied by high wages has been the magnet which has drawn great numbers of our boys and girls from the school room, many of whom are working in violation of child labor and compulsory school-attendance laws, many teen-age boys and girls are children of the depression. They and their parents remember when jobs were hard to get, and they are fearful of a lack of jobs when the war is over. They feel they had better work while jobs are plentiful and that school can wait. Others believe it is a patriotic duty to leave school and go to work, while still others, impressed with the accent given the war and its related activities, have lost sight of, or have even come to doubt, the importance of regular school attendance.

Latter-day Saints believe in education and the great opportunities for development and advancement afforded by the schools, and they encourage school attendance. It is

realized that economic need and defense labor needs may require some boys and girls to work during the coming year, and that for some young people work experience may have significant education value. It is also realized that for many young people scholastic training beyond the secondary schools may not be desirable or possible. Nevertheless, the vast majority of our youth should be in school.

Parents are urged to take a long-range view of the needs of their children. All the education and training they can get will be needed to fit them for the postwar world. Their future welfare and the strength of the nation are in large measure bound up with the wise use of school opportunities. If our children are to be equipped for tomorrow, they should go to school today.

B. S. S.

The Framers of the Constitution

SEPTEMBER 17 of each year has been set aside as Constitution Day. It was 157 years ago this September 17 that, after four months of tedious and laborious planning, work, and the acceptance of compromises, the Constitution of the United States was signed by thirty-nine of the fifty-five delegates to the convention, thus probably averting anarchy in the Thirteen States.

The convention held its meetings in that brick building in Philadelphia, Independence Hall, where, eleven years before, the immortal Declaration of Independence had been published to the world. Seven of the delegates had been signers of the Declaration of Independence. All were "respectable for family and for personal qualities—men who had been well educated and had done something whereby to earn recognition in these troubled times." Twenty-nine were graduates of a university—Harvard, Yale, Columbia, Princeton, William and Mary, Oxford, Glasgow or Edinburgh. Twenty-six were not university men, and among these were George Washington and Benjamin Franklin. John Adams and Thomas Jefferson were in Europe at the time, so they were not among the delegates. George Washington was chosen as president of the convention. Franklin was eighty-one years of age; the youngest man present was Jonathan Dayton of New Jersey, twenty-six years old. The brilliant Alexander Hamilton was thirty, and James Madison, named the "Father of the Constitution" was thirty-six. He was sweet tempered with a shy manner, but he held his power of leadership by reason of his intelligence, industry, and integrity which no man ever questioned.

On May 28 when the delegates of nine states had arrived, the doors were locked and each man was sworn to strict secrecy as to the deliberations. What was said and done therein was not revealed until fifty years had passed and James Madison, the last survivor of those who attended the convention, had died—then the journal of the pro-

ceedings which he had kept was published.

The outcome of the convention was always in grave doubt, as was also the program to be followed. At the outset, Washington arose and, in solemn and moving tones, uttered those immortal words:

> It is too probable that no plan we propose will be adopted. Perhaps another conflict is to be sustained. If, to please the people, we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and the honest can repair; the event is in the hand of God.

Various proposals were considered and three great compromises accepted which laid the foundations of our Federal Constitution. It was Franklin who suggested a daily opening prayer. After nearly four months of tedious toil in the boiling heat of a Philadelphia summer, representatives from twelve states signed the document. It is said that many members seemed awestruck at what had been accomplished. Washington sat with his head bowed in meditation. The scene was ended by a characteristic observation of Franklin. When Washington arose from his chair, Franklin, pointing to it, uttered this remarkable prophecy:

> As I have been sitting here all these weeks, I have often wondered whether yonder sun is rising or setting. But now I know that it is a rising sun!

It was these fifty-five men of whom the Lord spoke when he said,

> And for this purpose have I established the Constitution of this land, *by the hands of wise men whom I raised up unto this very purpose.*—(Doc. & Cov. Sec. 101:80).

Let all honor be given these men on September 17, 1944; and on this day—again a day of crisis in our national affairs, let men of such calibre be sought for diligently—the honest and wise of our great and beloved country.

M.C.S.

Luacine Savage Clark

(*Continued from page 487*)

Elder Ivor Sharp, is today associate editor of *The Relief Society Magazine*. Temple work and genealogy have also claimed the time and attention of Sister Clark.

She was a member of Friendship Circle, the Daughters of the Utah Pioneers, and a Bible study class.

Sister Clark was a gracious and charming hostess and was never happier than when extending hospitality to friends in her artistic home.

For her lovely character, her exemplary life, her generous nature and artistic ability, Luacine Savage Clark will long be loved and remembered.

Notes TO THE FIELD

Modification In Visiting Teachers' Program

Collections by Visiting Teachers Discontinued

IN view of present provisions for care of the needy through the Church Welfare Program with emphasis upon the bishop as the source of supply, and in recognition of the fact that the women of the Church now contribute for charitable purposes by giving volunteer service on Church welfare projects such as sewing, food conservation, et cetera, the General Board, with the approval of the First Presidency and Presiding Bishopric, has decided that visiting teachers should no longer collect contributions from ward members for either the charity or general funds of the Society. This change is to become effective for the month of October 1944 and thereafter. The change in policy with regard to the collection of donations by visiting teachers does not preclude acceptance through Relief Society officers of free-will offerings to the Society. Visiting teachers will, of course, continue to assist in the collection of annual membership dues.

Discontinuance of the collection of charity funds will not, of course, affect the nature of Relief Society charity work as it has been contemplated since inception of the Church Welfare Plan. This Plan provides for bishops to meet all expenses incident to assisting those in need, and for the Relief Society to provide service, both on welfare production projects and in assisting bishops in determining needs of families requiring aid and in distributing assistance to them.

Preparatory steps in this direction were taken by the General Board through recommendations made at general conferences of Relief Society in October 1940 (*Magazine* for November 1940, p. 756) and April 1941 (*Magazine* for May 1941, p. 293) when, in order to avoid duplication by the Relief Society of the charity work of the bishops, modified uses of the Relief Society charity funds were authorized. These recommendations also appear on page 8 of the instructions accompanying family welfare forms issued to all ward Relief Society presidents for use beginning January 1942. These modifications restricted the use of Relief Society charity funds to emergencies where the bishop could not be reached, and extended the use of these funds for purposes related to welfare work, such as payment for professional and other services for those in distress, and purchase of sewing machines, other equipment, and materials for conduct of Relief Society welfare projects.

Now, with the continuing development of the Church Welfare Plan and the attendant diminishing use of Relief Society charity funds, the General Board has authorized the discontinuance of collections by the visiting teachers, placing the So-

ciety in full conformity with the Church Welfare Plan.

Effective January 1, 1945, charity fund balances will be combined with the general fund. In the meantime, specific instructions for accomplishing this will be issued by the General Secretary-Treasurer. These combined funds may hereafter be used for the general operating expenses of the local Society, such as purchase of record books, textbooks, sewing machines, and other equipment and supplies for Relief Society purposes. Relief Society funds are no longer to be used for purchasing materials to fill Church Welfare assignments, as was especially authorized for 1943 and 1944 assignments; responsibility for raising funds incident to Church Welfare assignments rests with Church Welfare committees in stakes and wards.

It is recognized that discontinuance of collections by the visiting teachers will also affect the general fund inasmuch as the collections during the four summer months have, since 1941, been placed in the general rather than the charity fund. Hereafter, local Relief Societies will derive general funds for their operating expenses from the proportion of annual dues (10 cents per member) retained in the ward, from earnings through quilting service, sale of handwork at bazaars, or other activities, or from participation in the ward budget plan.

Visiting Teachers' Training and Report Meetings Combined

Effective for October 1944, and thereafter, the visiting teachers' training meeting heretofore held on the first Tuesday of the month (October through May) and the report of visits heretofore made at the work meeting on the second Tuesday of the month throughout the year, are to be combined in one training-report meeting to be held on the first Tuesday of each month (October through May) preceding the regular Relief Society meeting. This will leave the work meeting on the second Tuesday of the month entirely free (except during the four summer months) for the sewing and other activities suggested for this day in the *Magazine* for July 1944, pp. 387-390. Until revised visiting teachers' report books and ward record books are issued for use at the beginning of 1945, the present visiting teachers' report books will continue to be used, but need show only record of visits made and annual dues collected; the reports of visits, which are to be handed in at the training-report meeting will be recorded in the space provided in the minutes of the work meeting for the same month in which the visits are made. For example, visits made during October are to be recorded in the minutes of the October work meeting, although the training-report meeting at which October visits are reported will not occur until the first Tuesday in November.

During the summer months (June through September) no training-report meetings are required, but visiting teachers will, during these months, hand in written reports of visits to the secretary at the monthly work meeting on the second Tuesday. For example, reports of the May visits will be handed in at the June work meeting, and so forth. Reports of September visits will, of

course, be made at the October training-report meeting.

Procedure for Training-Report Meeting

Following are the recommendations of the General Board for conducting this combined training-report meeting:

1. That the training-report meeting be held on the first Tuesday of each month (October through May) preceding the regular Relief Society meeting, and that 10 to 15 minutes be allowed between the two meetings in order that there will be sufficient time to greet Relief Society members arriving for the second meeting.

2. That the length of the meeting be approximately 30 minutes, except in large wards requiring more time for reports, where 45 minutes should be sufficient.

3. That the procedure and division of time of the meeting be as follows:

A. Roll call by districts, with response by either of the two teachers assigned to the district who will give verbally the following information:
   (1) Number of families in district.
   (2) Total number of visits attempted.
   (3) Number of families found at home and number not at home.
   (4) Number of homes in which the visiting teachers' message was discussed.

B. Discussion of visiting teachers' message for current month (10 to 15 minutes) led by visiting teachers' message leader.

C. Suggestions, instructions, and consideration of special visiting teachers' problems (10 minutes)—ward president.

D. Submittal to secretary, at close of meeting, of monthly report slip from *Visiting Teachers' Report Book.*

4. That visits be made soon after the training-report meeting—during the first two weeks of the month if possible—even though the next training report meeting will not occur until the first Tuesday of the following month.

President's Responsibility with Respect to Visiting Teaching

As stated in the *Relief Society Handbook,* page 151, the General Board recommends that a portion of the time of the training-report meeting be utilized by the Relief Society president for suggestions and instructions to the visiting teachers and for discussion of special problems which arise in the teachers' work. However, this time has not always been used by Relief Society presidents. In some instances, the discussion of the visiting teachers' message has infringed upon the time of the president, and in other instances the president has failed to avail herself of the opportunity afforded. The responsibility of the visiting teachers' message leader ends with the discussion of the visiting teachers' message. She is in no other way connected with the regular activities of the visiting teachers who carry on their work under the direction of the ward presidency. She should always keep the discussion of the message within the allotted 10 to 15 minutes. (See suggestions on discussion of message. "Visiting Teachers' Message, Preview," *Relief Society Magazine,* July

1944, p. 403.) The president, in turn, should take full advantage of the 10 minutes allotted her for the purposes specified. She will include notices or special messages to be given in the homes, such as announcements of regular Relief Society meetings, ward Relief Society conference, anniversary functions, and requests for information authorized to be collected by the teachers. The reports of the visiting teachers will often suggest to presidents matters which could profitably be discussed at the training-report meeting. When time permits, consideration might well be given to the duties of visiting teachers and related instructions, as found in the *Visiting Teachers' Report Book*, and as occasionally appear in bulletins from the General Board and in *The Relief Society Magazine*. Historical information relating to visiting teaching, as contained in *A Centenary of Relief Society*, might also be presented occasionally. The time allotted presidents at the training-report meeting provides opportunity to inspire and encourage the teachers, to broaden their vision of the work, and to foster a love for it. Visiting techers should be encouraged to attend Relief Society and sacrament meetings regularly in order that they may adequately represent the Society.

Presidents and other Relief Society executive officers should keep close to the work of the visiting teachers through a study of its history, a knowledge of the functions of the visiting teachers and familiarity with instructions to them, attendance at the training-report meetings, and through occasionally serving as an alternate visiting teacher.

It is recommended that the president fully acquaint visiting teachers at the time of their appointment with the purposes of visiting teaching and with their duties and obligations as teachers. It is suggested that the counselor in charge of education discuss with the new visiting teacher the general subject matter of the messages for the year, and the purpose and importance of using these messages. Thus, the new teacher will approach her work with a better understanding of it, and a deeper appreciation for her calling as a visiting teacher.

Distribution of Printed Messages Discouraged

It has been a practice in some of the stakes for visiting teachers to distribute printed messages, whether or not they are related to the uniform messages provided by the General Board and published in the *Magazine*. The General Board discourages distribution of such messages, since they have a tendency to interfere with an oral discussion of the uniform messages in the homes and thus to defeat the purposes of these messages. (See "Visiting Teachers' Message, Preview," *Relief Society Magazine*, July 1944, p. 403.) This recommendation does not, of course, preclude distribution of announcement invitations relating to Relief Society meetings and other functions.

"Notice of Visit" Slips

Where visiting teachers call and find no one at home it is recommended that a slip be left indicating that the call has been made. "Notice of Visit" slips to be left by visiting teachers where no one is found at home will be provided by

the General Board, without charge, for use beginning in October.

Visiting Teaching Requiring Automotive Transportation

The recommendations of the General Board regarding visiting teaching requiring automotive transportation, included in Bulletin No. 24, February 19, 1942, and restated in *The Relief Society Magazine*, May 1943, p. 27, are here repeated with current revisions:

1. That visiting teaching be continued as usual where districts are within walking distance;
2. That where districts are scattered such districts be sub-divided, wherever practicable to do so, so that a smaller number of families may be visited by perhaps only one visiting teacher who lives in the neighborhood and is within walking distance of the families in such smaller districts;
3. That where distances make it impracticable for visits to be made, that a card might be sent by mail to unvisited families, or that such families might be called by telephone, where this service is available, but that such communications should not be counted as actual visits.

Visiting in Pairs

Under ordinary circumstances it is advisable for two visiting teachers to make visits together. The General Board, however, reaffirms the concession already mentioned regarding visits by one teacher where transportation is a problem, and also the following concession for the summer or vacation months, published in *The Relief Society Magazine*, November 1940, p. 758 and restated in Bulletin No. 26, issued June 24, 1942: "Where desirable, it is suggested that each teacher might have one month free during the summer period, arrangements for which could be made by using substitute teachers, or by having teachers go singly for one or two months, as necessary."

Duties of Visiting Teachers

Although the visiting teachers' function of collecting donations for the Society will be discontinued as of October 1944, other duties will remain the same as heretofore; namely:

1. To visit L.D.S. families monthly throughout entire year;
2. To discuss in the homes the message issued by the General Board for the months October through May (printed monthly in *The Relief Society Magazine* three months in advance of month of presentation);
3. To discuss messages from the stake board, if issued for the summer months June through September;
4. To carry to or collect from the homes any special information required by the ward Relief Society officers;
5. To extend invitations to Relief Society meetings, giving information regarding the lessons and activities;
6. To make reports of visits as explained on pages 512-513.
7. To report confidentially to the president instances of need, illness or distress;
8. To report promptly to the president inability to make visits in a given month, so that an alternate may be appointed;

9. To attend the visiting teachers' training-report meeting held monthly on the first Tuesday of the month, October through May;
10. To set an example for consistent attendance at all regular Relief Society meetings and at ward sacrament meetings;
11. To accept membership dues when offered by members, and to leave dues-collection envelopes with those members who have not already paid dues, such envelopes bearing names of members concerned, to be issued to visiting teachers by the ward Relief Society officers at a regular training-report meeting.

Visiting teachers, relieved of the responsibility of collecting contributions, are placed in the very desirable position of friendly visitors who carry uniform and official messages from the Society to the home, and who function primarily for the benefit of the home. Therefore, visiting teachers should approach their work with a spirit of enthusiasm and with a deep appreciation for the opportunity of coming in close personal relationship and neighborly communion with their sisters. The General Board recognizes and appreciates the devotion and service of the visiting teachers, and is confident that, during the coming year, their work of friendly visiting will receive renewed emphasis, accomplish the purposes for which it is designed and bring the satisfaction that accompanies success.

Stake Planning Meeting Recommended During September

AS in 1942 and 1943, the General Board, with the approval of the General Authorities, again recommends that a stake planning meeting be held during the month of September, preliminary to the beginning of regular weekly meetings in October, for all stake board members, ward officers, and class leaders. It is recommended that, wherever feasible, this meeting be arranged in connection with a stake priesthood meeting or a stake quarterly conference in order to keep transportation at a minimum. The purpose of this meeting is to stimulate all phases of Relief Society work at the beginning of the 1944-45 season, to preview lesson work and other activities planned for the coming year, and to give whatever instructions and help are deemed necessary by the stake board. Stake Relief Society presidents will please acquaint their respective stake presidents with the recommendation that this special meeting be held, and arrange with them as to the most favorable time for calling the meeting. Stake Relief Society presidents are requested to send complete details of this meeting to all ward presidents as soon as possible so that good ward representation may be assured. The General Board feels sure that stake board members will make every effort to take full advantage of this special meeting, and that they will be well prepared to conduct their respective departments for ward workers at this meeting.

Relief Society Union Meeting In Connection With Stake Quarterly Conferences During Fourth Quarter Of 1944

ALL stake Relief Societies desiring to do so may conduct a Relief Society stake and ward officers' (union) meeting in connection with the stake quarterly conference during the fourth quarter of this year, rather than to participate in the extra general session previously authorized. Announcement was made in the *Magazine* for April 1944, page 222, that for this year the Relief Society had been assigned the fourth quarter of the year, September 30 to December 10, 1944, for participation in the quarterly conference in those stakes where an extra conference session is planned. Since inception of this plan in 1942 the Relief Society was, in 1942 and 1943, assigned the summer quarter. For both these years the General Board issued a suggestive program for the use of those stakes where an additional conference session was held.

After experience with this plan in 1942 and 1943, many stakes have reported that although the programs presented were well received the attendance at such an extra session of the conference has often been poor, due to the inability of stake members in outlying areas to either remain or return for an additional session. The General Board, with approval of the General Authorities, therefore authorizes a Relief Society union meeting to be held in connection with the quarterly conference in lieu of an extra general session of the conference. Stakes which prefer to participate in an extra general session, as heretofore, rather than to conduct a Relief Society union meeting, may do so, but will be expected to plan their own program. It is suggested that in many stakes a convenient time for such a union meeting would be simultaneously with the stake priesthood meeting. Other stakes may find it more convenient to meet between the forenoon and afternoon general sessions of the conference or immediately following the afternoon session. However, inasmuch as transportation is an important consideration in most stakes, the holding of such union meeting simultaneously with the stake priesthood meeting would seem to be the most feasible plan.

The General Board appreciates the privilege of authorizing the holding of this union meeting which in most stakes will occur early in the 1944-45 season, and which will give valuable opportunity for supplementing the instructions and helps given at the preliminary stake planning meeting in September. Stake Relief Society presidents are urged to clear at once with their respective stake presidents as to the date of their quarterly conference during the fourth quarter, and as to plans for holding either a union meeting or an extra general session.

Ward Relief Society Conferences, November 5, 1944

CONTINUING the plan first adopted in 1942 for auxiliaries to hold special meetings and annual conferences on Fast Sunday evenings, the Relief Society has again been assigned the evenings of Fast Day in November and March. Fast Day in November this year will occur November 5, and the General Board recommends that this evening be used for the annual ward Relief Society conference.

Ward Relief Society presidents may therefore arrange with their respective bishops for holding meetings on the evening of Fast Day in November. This is a most favorable Sunday on which to hold the ward Relief Society conference, coming as it does only one month after the opening of the regular weekly meetings in October, thus affording opportunity for previewing the lessons and other work, near the beginning of the educational season.

It is recommended:

1. That each ward conference be attended by a representative of the stake board who should be present at both the officers' meeting and the general session.
2. That each conference consist of two meetings—
   a. An officers' meeting to be attended by the ward executive officers, special workers and class leaders, the ward bishop or his representative, and the visiting stake board member.
   b. A general session for all Relief Society members and for the general membership of the ward.

The purposes of the officers' meeting are to discuss special problems confronting the ward Relief Society, and to provide opportunity for the stake board member to evaluate the condition of the ward Society and to advise, instruct, and stimulate the ward officers. In order to accomplish the purposes of the meeting, some stakes prepare a questionnaire or present and discuss data from the last annual report. At least one hour should be allowed for this meeting and, in some instances, a longer period may be required. The time for holding the officers' meeting is optional with wards, but should be at a time convenient for the visiting stake board member and bishop. For example, this meeting may be held immediately preceding the general session, as heretofore suggested, the previous evening, or at some other time convenient for the bishop and visiting board member. This officers' meeting, held in connection with the ward conference, may constitute the monthly ward preparation meeting for the month in which the conference is held.

In order to insure a large attendance at the general session of the conference, it is recommended that advance announcement of the meeting be made in Relief Society and other ward gatherings. Relief Society members particularly should be urged to attend.

The following program for the general session is suggested by the General Board of Relief Society. Its use is optional, and stakes and wards desiring to plan their own programs may of course do so.

Suggestive Program

Time: One hour and a half (Program may be shortened if desired.)
Music: Relief Society Singing Mothers where such choruses are available.
(See suggestive list of selections at end of program.)

Theme: *"They that wait upon the Lord shall renew their strength. . . ."* (Isaiah 40:3.)

1. Musical Selection ..... Relief Society Singing Mothers
2. Invocation ..... Relief Society Officer or Member
3. Musical selection ..... Relief Society Singing Mothers
4. Message (15 minutes) ..... Relief Society Ward President

(May include interpretation of work of Society, report on special assignments and outstanding achievements, change in personnel of officers, general condition of Society, problems needing ward co-operation, and, this year, an announcement of the discontinuance of collection of funds by visiting teachers (See pages 511-512 in this issue.)

5. Report on Relief Society Sewing and Co-operation with Church Welfare Program (10 min.) ....Counselor in Charge of Relief Society Sewing

(See Annual Report, 1943, *Magazine* for July 1944, pages 369-372, and ward's own annual report. Include statement on renewed emphasis on sewing and simultaneous activities for work meeting as recommended in the *Magazine* for July 1944, pages 387-390.)

6. Sustaining of Officers (5 minutes) .....Ward Relief Society Secretary
7. Scriptural Reading, Psalm 46:1-3, 6-11, Relief Society Officer or Member Accompanied by Humming of Relief Society Singing Mothers.
8. Talk: "Live Up to Your Privileges" (10 minutes) .... Relief Society Stake Board Member

(See suggestions at end of program for this talk.)

9. Relief Society Educational Courses, 1944-45 (10 minutes) .... Counselor in Charge of Education

(See lesson previews in *Magazine* for July 1944, beginning on page 395.)

10. Remarks ..... Bishop
11. Musical selection ..... Relief Society Singing Mothers

At the conclusion of this song, and as the group softly hums, one of the members, still retaining her position in the Singing Mothers' group, will read from memory the following:

" . . . hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him" (Mormon 9:27).

" . . . blessed is he . . . that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. . . . For after much tribulation come the blessings" (Doc. & Cov. 58:2-4).

" . . . Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions" (Jacob 3:1).

12. Benediction ..... Relief Society Officer or Member

Suggestions for Music

Relief Society Singing Mothers might appropriately present selections from the following list, or others suitable for the occasion and the theme might be given.

Songs

"For the Strength of the Hills" (*Relief Society Song Book*, either page 10 or 111.) or 111.)

"Come, Thou Glorious Day of Promise" (*Relief Society Song Book*, page 52.)

"Our Father in Heaven, Thy Praises We Sing" (*Relief Society Song Book*, page 120.)

"Sweet Is the Work" (*Relief Society Song Book*, page 33.)

"The Work We're Called to Do" (*Relief Society Song Book*, page 80.)

"Prayer for Service" by Gaul (Three part chorus for women's voices, published by Flammer, N.Y.)

Humming for Scriptural Reading of Psalm 46

"My Prayer" (*Relief Society Song Book*, page 35.)

"Hear Us Pray" (*Relief Society Song Book*, page 25.)

"Jesus, Savior, Pilot Me" (*Deseret Sunday School Song Book*, page 141.)

Humming for Final Scriptural Reading

"Nearer Dear Savior to Thee" (*Deseret Sunday School Song Book*, page 70.)

"The Lord Is My Shepherd" (*Relief Society Song Book*, page 29.)

"Peace I Leave With You"—Roberts, (Three-part chorus for women, published by G. Schirmer.)

Suggestions for Talk, "Live up to Your Privileges," by Stake Board Member

A. Power Through Co-operation

"By union of feeling we obtain power with God."—Joseph Smith.

Latter-day Saint women desire to increase their power to do good and to wield greater influence in the world. Affiliation with the Relief Society provides an opportunity for both development and service. "In union there is strength." Compare individual effort with group effort. Individual accomplishment is magnified through organization. Not only do Relief Society women gain power in their ability to do things by serving in this Society, but they also gain greater spiritual power. "Where two or three are gathered together in my name, . . . behold, there will I be in the midst of them" (Doc. & Cov. 6:32). "All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith" (Doc. & Cov. 103:36).

See also *Gospel Doctrine*, p. 443, paragraph 2; *Gospel Standards*, p. 183, paragraph 3.

B. Growth Through Knowledge

The Lord has said, " . . . treasure up in your minds continually the words of life" (Doc. & Cov. 84:85). The words of life are the everlasting gospel and the truths of this world. This is the knowledge that will last far beyond the grave and provide us with life everlasting, if we abide by the principles. Well might we ask with the Psalmist:

"So teach us to number our days,
"That we may apply our hearts unto wisdom" (Psalm 90:12).

"The artist in living must never stop learning. You cannot coast through life on the momentum of a high school or even a college education. Life teaches us much, but we must learn and learn and learn. To stop, even for a moment, in the pursuit of knowledge is to bring mental death closer.

"Never before has life been so eminently worth living, and never before so thrilling. The morning newspaper and the monthly magazine are veritable storehouses of challenges and stimuli. Never before have there been so many profoundly important causes crying for intelligent social cooperation."—Wolfe, W. Beran, "Don't Wait to Live," *The Reader's Digest*, June 1944.

See also Doc. & Cov. Sec. 130:19; Sec. 131:6.

C. Satisfaction Through Service

"To find happiness we must seek for it

in a focus outside ourselves. If you live only for yourself you are always in immediate danger of being bored to death with the repetition of your own views and interests. . . . Choose a movement that represents a distinct trend toward greater human happiness and align yourself with it. No one has learned the meaning of living until he has surrendered his ego to the service of his fellowmen."—*Ibid.*

The need to serve was never greater than at the present time. Women need to find a "focus outside themselves," to forget their own anxieties and fears. A new understanding and recognition of neighborliness needs to prevail in our communities. All need to look around and rediscover again the value of offering themselves for the good of others. The kindly visit, the thoughtful deed, the needed praise to the timid—these are the things for which all hunger. Through such things women find satisfaction and happiness in life.

See also *Gospel Standards*, p. 183, paragraph 5; p. 185, paragraph 4; p. 186, paragraph 5; p. 187.

Additional References from Relief Society Magazine

"The Joy of Progression," Leah D. Widtsoe, March 1942, pp. 177-182; "Under Divine Charter," Leo J. Muir, August 1942, pp. 519-523; "Compassionate Service," Elder George Albert Smith, March 1943, pp. 153-157.

Monthly Preparation Meeting For Ward Relief Society Officers

A MONTHLY preparation meeting for ward Relief Society officers, special workers, and class leaders was recommended by the General Board in Bulletin 24, dated February 19, 1942. Subsequent reports have indicated that these meetings have not yet become well established in many wards, and therefore the following suggestions are issued by the General Board as a means of emphasizing the importance of this meeting and aiding ward Relief Society officers in the conduct of such meetings.

Purpose of Preparation Meeting

The purpose of this meeting is to give ward Relief Society officers an opportunity to present for the information and consideration of the group any messages and instructions received from the stake board or the General Board, and any plans or problems of the ward officers relating to the ward Relief Society which may properly come before such a meeting. Such a ward preparation meeting, attended by all officers, special workers, and class leaders promotes a spirit of co-operation and a feeling of joint responsibility for the success of the ward Relief Society; it creates general understanding and support of all workers for the Relief Society program as a whole, and for the special assignment of each individual worker.

Frequency of Meeting

It is suggested that the monthly preparation meeting be held during the period September through April and dispensed with during the months May through August, unless special business makes it advisable to call one or more meetings during the summer. It is also suggested

that the officers' meeting, held in connection with the annual ward Relief Society conference, may serve as the monthly preparation meeting for the month in which the conference is held. This year the ward conferences are scheduled to be held in November.

Time of Preparation Meeting

The ward preparation meeting should be held at whatever time is most convenient for the greatest number concerned. In some wards, where transportation is a problem, the meeting may most conveniently be held either before or after a regular Relief Society meeting, but in such situations sufficient time should be allowed to accomplish the purposes of the meeting. A hurried atmosphere is not conducive to free discussion of problems. Some wards incorporate a social atmosphere into the meeting which helps to stimulate attendance and to develop a desirable spirit of comradeship among the workers. In those wards where the bishop calls a monthly meeting of bishopric and ward officers (See *Church Handbook of Instructions* No. 17, issued 1944, page 54), and where opportunity is provided for auxiliary department work, the department for Relief Society workers then becomes a monthly preparation meeting.

Planning for a Preparation Meeting

Good planning, in advance, by the executive officers is essential to the conduct of a successful ward preparation meeting. The executive officers should have material ready for presentation and discussion at the meeting, and should be aware of some of the problems confronting the Society and the special workers and class leaders in their particular assignments, and should raise these problems for consideration, as well as giving all workers in attendance an opportunity to present their problems.

Attendance

All ward executive officers, special workers, and class leaders are expected to be in attendance at the monthly preparation meeting. It is recommended that stake board members attend ward preparation meetings where possible, but that not more than one or two board members should visit the same ward at the same time. In order to make this possible, stake officers should ascertain the day and time of this meeting from all wards of the stake, and ward officers should keep the stake officers informed of any change of schedule. Board members should then be assigned by the stake officers to attend ward preparation meetings as convenient to do so.

Stake board members in attendance at ward preparation meetings may often be able to give suggestions and help with respect to problems raised, and may often become more aware of the problems and specific needs in a ward, as they are brought out at such a meeting, than could be derived in any other way. Problems which need further consideration may be referred by the stake board member to the stake board at its next regular stake board meeting. The stake board can then send any specific help or suggestions needed. In some instances the stake board may not have a specific policy or may not have the necessary information on problems presented and may, as

necessary, call on the General Board for help. Where stake board members are not in attendance at a ward preparation meeting and problems arise requiring consideration of the stake board, such matters should be referred promptly to the stake board by mail or telephone. The ward record book contains space on page 3 for recording attendance at ward preparation meetings, and minutes of these meetings should be recorded on the blank pages provided in the record book.

Suggestive Subjects for Consideration at Preparation Meeting

Following is a suggestive list of subjects for consideration at ward preparation meetings:

1. Read and thoroughly discuss any instructions and suggestions received from the stake board or General Board since the preceding preparation meeting, so that each worker will understand her responsibility in relation to any new assignments or instructions.

2. Discuss plans for any special meetings, activities or projects to be initiated or conducted during the ensuing month, such as the annual ward Relief Society conference, sewing assignment from the stake welfare committee, *Magazine* subscription campaign, collection of annual dues, plans for an anniversary party, etc.

3. Consider organization problems presented by the various members of the group relating to their specific assignment or to the general program of the local Relief Society. Class leaders, along with other officers and special workers, should feel free to present their problems, such as textbooks, class participation of members, and attendance, for consideration of the group, but they should not review lessons to be presented at coming Relief Society meetings as all officrs present at the preparation meeting will hear the complete lesson presentation in the regular meeting for all members.

4. Consider the selection of songs to correlate with the lessons for the meetings to be held during the ensuing month.

5. Call for pertinent, concise reports from members of the group who have attended other meetings related to the work of the local Society; for example, officers who have attended any meetings with stake officers since the previous preparation meeting, or meetings of the executive officers with the ward bishopric. Whenever stake union meetings are held, opportunity should be given each member of the group

to report briefly the instructions and information received at her respective department of the union meeting, so that all ward officers and class leaders may be informed with respect to instructions given in all departments of the union meeting as well as in the one department attended by each officer.

6. Appoint for ensuing month hospitality committee to serve in welcoming members at regular ward Relief Society meetings in those wards where such special committees are desired. (See Bulletin 27, issued September 3, 1942.)

7. Occasionally review previous bulletins and instructions which still have current value; for example, the suggestions on maintaining and increasing attendance contained in Bulletin 27 which might well be reviewed at the beginning of each season's work.

8. Review, at least once a year, instructions and forms in the ward record book and *Visiting Teachers' Report Book*, so that all workers will be familiar with the record made of the work for which they are responsible, and so that those who have responsibility for reporting certain data may be acquainted with necessary details.

9. Once a year present analysis of the ward's latest annual report so that the entire group of workers may be encouraged by their accomplishments and may be informed as to those aspects of the work which need to be strengthened. This report should be presented by the secretary, who will select, analyze, and interpret pertinent data, making comparisons with other information and with figures from the preceding year, where necessary or advisable, in order to measure growth or decline.

10. Occasionally review historical information pertinent to current programs or problems as found in *A Centenary of Relief Society*; for example, reference to previous courses of study which could supplement current courses, history of sewing in the Relief Society, et cetera.

Magazine Binders Again Available

The General Board is pleased to announce that binders into which twelve single copies of *The Relief Society Magazine* may be inserted or removed at will, are once more available. The new binders are similar to those

formerly distributed through the General Board—substantial, well-made, blue covers with the title *Relief Society Magazine* stamped in gold. These binders are a great convenience to all stake and ward Relief Society officers, to class leaders, and to all *Magazine* subscribers who like to keep a current year's issue of the *Magazine* together. The General Board is offering the binders to *Magazine* subscribers at a cost price of $1.20 postpaid. This is an increase over the price formerly charged, but is made necessary because of increased production costs. Address orders for binders to General Board of Relief Society, 28 Bishop's Building, Salt Lake City 1, Utah.

Relief Society War Bonds To Be Deposited With General Board

THE annual reports for 1942 and 1943 indicate that stake and ward Relief Societies have purchased war bonds totaling approximately $45,000. Inasmuch as most Relief Societies will be reorganized once or more before these bonds mature and inasmuch as few Relief Societies have their own safety deposit boxes, it is recommended that these bonds be deposited in the office of the General Board for safekeeping. No charge will be made for this service. *Bonds mailed to the General Board for safekeeping should be sent by registered mail.* A receipt will be issued for each bond received, showing the name of the stake or ward Relief Society to which it was issued, the date of issue, the series, the bond serial number, the face value of the bond, and date of maturity. As the bonds mature, they will be returned by registered mail to the respective Relief Societies which own them. A Relief Society wishing to cash a bond before maturity may procure its bond at any time, upon request, accompanied by the receipt of deposit issued by this office.

Bulletin No. 24, issued February 19, 1942, to all stake, ward, and mission Relief Society presidents, pointed out, on page 13, that Series E bonds are for issue only to individuals, that any bonds purchased from Relief Society funds should be either of Series F or G, and should be in the name of the Society, not in the name of an individual. Instances have since come to our attention of the purchase of Series E bonds from Relief Society funds, issued necessarily in the name of an individual. Relief Societies which have purchased Series E bonds are advised to turn in these bonds at once and have them replaced by bonds in Series F or G, issued in the name of the stake or ward Relief Society. *The General Board will accept no Series E bonds for deposit.*

Suggestive Quilting Prices

QUILT-MAKING is both traditional and extensive in Relief Society, as indicated in the 1943 annual report (*Magazine* for July 1944, p. 70), and thousands of quilts are made annually for various purposes. Relief Society women give willingly of their time in quilting for the needy and for co-operative help-one-another projects. They are also given opportunity to earn funds for their local Relief Societies by making quilts for sale at bazaars, and for the accommodation of individuals who order from the Society either complete quilts or the service of quilting. Obviously, Relief Society members should not be expected to give service on such custom quilting at rates which yield too little income for their respective Societies in proportion to the quilt-making service.

In response to numerous requests for suggestive prices for custom quilting, the General Board submits the following:

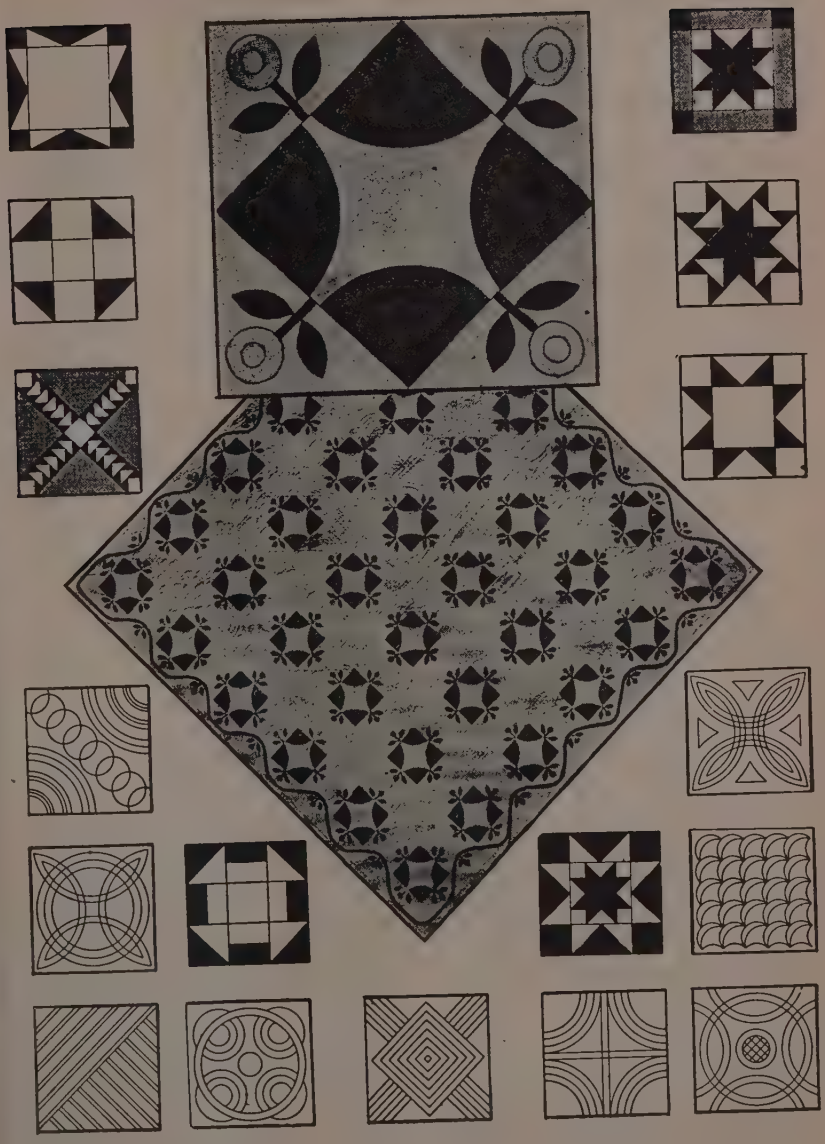
Tied quilts ..... $2.00 to $3.00

Plain quilts of simple pattern, large design or straight lines..... $4.00 to $5.00

Pieced or appliqued quilts, and quilts of one material, such as rayon, with decorative quilting ..... $6.00 to $12.00

Quilts of extremely intricate design with very close quilting, $12 and up

A few popular pieced and appliqued quilt patterns, and designs for quilting, are shown in the accompanying illustrations, and may be helpful to Relief Society women.



Forward, Without Fear

Dorothy Clapp Robinson

SYNOPSIS OF CHAPTER ONE

One hundred years ago the *River Maid*, up from New Orleans, disgorged her passengers at a newly constructed wharf on the west bank of the Mississippi a few miles up the river from Montrose, Iowa. The passengers were converts from England but there were four Norwegians—

ANN KRISTIN MORTENSEN viewed the land of Zion with mingled joy and sorrow. Sorrow because both parents had been buried along the way, joy because now, she thought, all her troubles were at an end. Her sister

HELGA MORTENSEN insisted KRISTIN watch the trunk which contained their money while she helped

NIELS and JOHANNA HANSEN, to the camp prepared for them a quarter mile up the river.

EDWARD LEWIS, a missionary assigned to conduct the immigrants safely up the river to the settlements. His son,

MATT LEWIS, sees Ann Kristin on the wharf and is strongly attracted to her. Later to his mother he calls her an "over-decorated female." He took a hearty dislike to her fiance

THOMAS BEDLOE, who with

PATTY LOU TURNER and JAKE NICHOLS, a non-convert, joined the company at St. Louis.

Bedloe secured a wagon to haul the Mortensen girls' trunks to camp. He wanted Kristin to cross the river to Nauvoo that night but she thinks her duty for a day or two lies with the less fortunate immigrants.

CHAPTER TWO

HELGA was just starting back to the wharf when Ann Kristin entered the clearing.

"Where are the trunks?" she asked in alarm.

"Tom Bedloe is bringing them. Don't fret about it and, please, do not stare at me that way. They are safe with him."

"I am not sure. I do not entirely trust him."

"Helga, how can you say such a thing of the man I am to marry?"

"Forgive me, Aeskling. It is just that I am so anxious over the money."

"But it is safe, Helga. No one knows it is in the trunk." Helga hesitated. She was still displeased but there was nothing she could do about it. One of the women called for them to come and eat. They went to the table, but Ann Kristin would not eat. She would wait for Tom Bedloe.

The table was spread with white cloths; but the dishes had quite evidently been gathered here and there. There was not enough cutlery to go around and some of the immigrants went to their bags for some. The food was coarse but wholesome. It was a banquet to most of these people, tired and hungry from their long trip. When the first edge of their appetites had been dulled, tongues were loosed and the buzz of conversation increased in volume and tempo. All were thankful to be here at last. All were anxious to know conditions, the price of labor, the price of land, etc. But the question most often repeated was about the Prophet, how was he, where was he, how soon could they see him? Would it be presumptuous to call on him at his home?

"You can't see him now at all," Mrs. Mason, one of the serving women answered. "He is in jail, in Carthage. Young Matt Lewis who belongs to the Nauvoo Legion just came across to see his father. He says the brethren are looking for more trouble. Have some meat, Mrs. Hansen. You look like you could do with some. We may not have meat again for months."

Where could they find houses, was on every tongue. Some of the men had tents and were going to pitch them. Some wanted to know to whom the land belonged.

"It belongs to Elder Lewis," Mrs. Mason answered. "He pre-empted it or bought it, I don't know which. Anyway, he will let you build shelters here or pitch your tents, and you had better do it for it is going to rain."

Helga translated for Niels, and he grew more and more excited.

"Such trees. Such soil. It will grow anything. We shall never be hungry in this country, my Johanna. I will build a cabin for us."

"My, how he jabbers." Mrs. Mason looked admiringly at Niels. "I don't see how he ever learned it. There is another Swede or two in camp. They came from Minnesota."

When that was translated to him Niels swallowed the remainder of his meal in short order. Bedloe came with the trunks, protesting as he unloaded them. He would not wait to eat but went back with the dray. He promised Ann Kristin to see her later.

Patty Lou Turner made friends with everyone, but stayed close to Helga. Jake refused to eat because he was not a Mormon.

"I'm leaving directly," he told the women. "I came along with Patty Lou. It wouldn't do to let her come alone. She is too scatterbrained. Want to walk back to the river with me, Honey?"

Hesitating long enough to let him know she wasn't concerned about his going, Patty Lou followed him down the trail a short way.

"Honey," Jake turned to her, "I know you-all don't care nothing about me, but if you ever need me send word."

"Why should I be needing you-all?" she demanded. "That's what my papa said, when I get tired of my new Church and need him, I can go back. Well, I am not going back to either one of you, Jake Nichols."

Acute pain flitted across the man's face. "Your papa give you money?"

She nodded. His heavy boot dug into the soft earth. "They say as there's money to be made freighting between here and the western forts. I'll be getting word to you. Sure you-all got enough money?" When she did not answer he went on, "If I don't get out directly, I'll see you again."

As he strode off toward the wharf the girl's face twisted. He was her last link with home. She felt in her pocket. If he only knew how empty it was.

As Patty Lou left, Helga turned to her sister. "Let us get some money from the trunk and put in our purse. Tomorrow we will go to a bank. There are some gold pieces."

"Tomorrow we move to a hotel in Nauvoo," Ann Kristin answered positively. She turned to go. Just then a little girl screeching in fun ran past. To avoid her, Ann Kristin

whirled and stopped the headlong flight of two pursuers. The three rolled over and over in a tangle of skirts and legs. Scrambling hurriedly to her feet, Ann Kristin found herself facing Matt Lewis. He was doubled over with laughter. Ann Kristin bit her lip to still its trembling.

"Forgive me." Matt stepped close. "You have hurt your hand."

"It is nothing—just a sliver." The women crowded about her but Matt took her hand. He held it palm up. Blood was running through her fingers. A jagged sliver had gone through the flesh between her thumb and forefinger.

"That's nasty," Mrs. Mason said, "It will fester and make your whole arm sore. You'd better get it out."

It was more than a sliver. A very small twig had gone through and broken off. Matt's glance went from the wound to the girl's face. "I can get it out with my knife. Can you stand it?"

She nodded, not trusting herself to speak. She concentrated on Matt's hands. They were brown and lean like his body, but sure and steady, and his touch was gentle. When, at last, he got the sliver between his knife blade and thumbnail, he gave a quick jerk. It did not come away clean. Matt probed but there was nothing more he could remove. Mrs. Lewis came with turpentine and clean cloth for bandages.

"Hold her hand steady, Matthew, while I pour turpentine in the wound."

"She is going to faint."

Matt's arm had already gone around her. He eased her to a bench by the table.

"Didn't I see you at the wharf?" he asked later.

"For a moment." Remembering his "over-decorated female" she turned her eyes to the cloth his mother was tying around her hand. When she raised them he was still watching.

"You speak English so—so well."

So that was the reason for his staring. She spoke shortly. "Helga and I were taught English by our schoolmaster; and it is two years since we left Norway."

"Your accent is—it makes you—that is—." He became suddenly aware of the women's attention.

"Why don't you-all say it?" Patty Lou had come back. "Say it makes her more charming. That is what Tom Bedloe says."

"Who is Tom Bedloe?" Mrs. Lewis asked.

"He is the Wonder Man of the Ages. We-all come down the Ohio together, and joined this company at St. Louis. He is going to marry Kris."

Without a word Matt walked away to join some men he could see though the trees. Anxious to get away from the solicitous women, Ann Kristin walked back and sat down on one of their trunks. Helga joined her a few minutes later. Patty Lou's trunk had been placed by theirs.

HELGA took a purse from the pocket of her skirt, and from it took a ring of keys. She went to the smallest trunk and unlocked it. Meanwhile Ann Kristin had undone the leather straps with her one hand.

"I have never worried so much in my life as I have since father gave me the key to this metal box," Helga

confided. "We must get this money into a bank at Nauvoo tomorrow."

"It seems unfair for us to have so much when all these people have so little." Ann Kristin was really thinking of all she could do with the small fortune in banknotes and gold that was in the metal box. She had never known hardships and she wanted to get away from here quickly.

"We are alone now," Helga reminded her. "We must invest our money very carefully." She threw up the lid. A soft woolen blanket was spread neatly over the contents of the trunk. Standing so their bodies screened it from anyone who might be watching, Helga lifted the blanket and ran her hands into the center of the trunk.

"What is it?" Ann Kristin demanded as her sister began to feel about frantically.

"Kristie. It's gone. Our money box is gone."

"Don't get excited. It must be there. You have had the key all the —"

"It is gone. I tell you, it is gone."

Indifferent now of any who might see, Helga began snatching at the contents—not knowing nor caring where they fell. The last article was lifted from the trunk, but there was no metal box.

"It was this trunk, wasn't it?" Kristin asked, hoping desperately.

"Certainly it was. When father gave it to us we put it here—in this trunk."

"Let's look in the bags—and the other trunks." It was not in their bags, nor in the other trunks. The two wooden chests were bound with strong ropes. They had not been opened since being sealed in Norway. Only a man could open them.

"Could we have left it in New Orleans, or on the *River Maid*?"

Helga's fear made her cross. "Don't be foolish. You know it was this trunk."

"But it can't be lost. That was all father's money, and the money he got for our home and his business. Why—without it we—would be poor." A faintness made Kristin sit down abruptly. "If we had gone to a hotel in Nauvoo we would not have been able to pay."

Helga flinched as if a lash had struck her. "Yes, we shall be as poor as—as Niels or—."

"What is it? What is the matter?"

They turned. Elder Lewis and Niels were by them.

"Why have you unpacked in such fashion?" Niels asked. Too stunned to remember English, Helga answered. In short, disjointed sentences, she told about the money and its disappearance.

"How could you have been so careless? If you had told me I would have watched it day and night."

Edward Lewis, pale and wasted by fever stood listening. He understood a few words of Norwegian.

"What have you lost?" he asked, abruptly.

They told him, and then for his satisfaction they went through the bags and trunks again. It just could not be lost, but it was. Edward Lewis dropped wearily onto one of the boxes.

"It was to prevent this type of thing that I went to New Orleans. Our people have lost so much."

They had been so absorbed they had not heard a team approach, but suddenly Thomas Bedloe was there, too.

"What is going on?" he asked Ann Kristin. Then noticing her bandaged hand he cried out, "What happened? How did you get hurt?"

Then Niels and Elder Lewis noticed the bandages. She explained briefly. Again she told about their loss. Bedloe asked question after question. He refused to believe it was gone. No. No one had handled the keys.

They had been pinned to Helga's clothes day and night. The trunk had been in their cabin on board the *River Maid*. They had insisted on that. Helga had been in the trunk once after leaving St. Louis to get a blanket for Mrs. Jacobson's baby. She did not actually handle the box then, but she was sure it was there. She could give no reason why she was sure. So, actually, neither one had seen it since locking the trunk at New Orleans. They had had money enough to finish the journey.

"How many people knew you had it?" Startled, they all turned. Matt Lewis was standing back of the largest chest.

"Who knew you had it?" he asked again.

"Just Helga and I."

"I knew it," Elder Lewis said. "Helga told me night before last after our testimony meeting. She was worried about getting it to a bank."

Ann Kristin's eyes widened. She looked at Helga and then to Matt.

"That makes three," he said flatly, "Who else?"

"I don't know that you have any right to ask such a question." Bedloe was plainly annoyed with Matt.

Ignoring him, Matt still watched Ann Kristin. Something about his eyes, looking so coldly, so mercilessly at her, brought a quick flush to the girl's cheeks. She thought, some one we know took it, one of our own group must have taken it. Misunderstanding her blush, Matt's voice softened.

"I'm sorry," he apologized. "I did not mean to be rude. I am trying to help. Who brought them up from the wharf?"

"Absurd," Bedloe spoke quickly. "They were not out of my sight. You are way off if you suspect the drayman. You will have to look in a different direction for the thief. It would have to have been taken before the boat docked."

"Just why are you so sure?"

"I have told you. I was with the trunks until they were unloaded here." He looked around. "Have they been left alone here?"

Helga shook her head. "We haven't been out of sight of them."

Just then Patty Lou came rushing toward them. "Girls, guess what Sister Lewis has. I never saw one before—." She stopped short. "What —what is it? Is your hand worse? You all look fit for burying."

Ann Kristin's hand was throbbing with pain. She wanted to go someplace where she could rest and clean up. She made no effort to answer.

"Their money is gone," Matt told her.

Patty Lou's curiosity mounted swiftly. She did not seem surprised. She looked at Bedloe, at the open trunks, and back to Bedloe.

"Are you still going to marry her?"

"What's that got to do with it?" he demanded harshly.

"So you-all lost your money? Marvelous. Mine has been gone since shortly after we left St. Louis. Elder Lewis only had seven dollars when he left to go to New Orleans. His wife told me. So now we are all in the same stewing kettle." There was a note in her voice none of them had heard before.

"If you are trying to joke," Tom Bedloe said crisply, "you are not succeeding very well. This is a serious business. It is unbelievable that this could happen in this group, but I am going to find the thief, let the chips fall where they may."

"So shall I," Matt's voice was cold and hard.

"Don't worry yourself into a lather about it," Patty Lou cautioned. "Skunks will steal into the best-watched henhouses. Especially," she added, "if they are hungry skunks."

"That's it," Matt's voice held a note of triumph. "Who among the group has been spending money?"

Patty Lou stared unabashed at Bedloe. "I recollect you-all said your money was gone when we took contributions for the Jacobson family. Now look at the handsome rig you-all's hired or bought."

Bedloe stiffened. "You didn't think I would give my last cent did you?"

"Do tell," the girl cooed.

"Silence." Edward Lewis' eyes flashed with anger. "I will not have you accuse each other. Some one who had keys got into your room unnoticed. I will see Captain Russell at once, and I will interview the immigrants. There was a trader on board—."

"He left the boat with you this morning," Bedloe said quickly. "Just why either one of you left I don't know, but I will find him."

Matt stepped toward him. "I don't like the way you said that."

Before Bedloe could answer, Mrs. Lewis joined them. Her face was radiant. In one hand she carried a kerosene lamp. The bowl and reflector were of shining tin, and the glass chimney had a crinkled flare. It was a kitchen lamp, and very inexpensive by later standards. At that time it was a luxury.

"You walked so fast I could not keep up with you, Patty Lou. Oh—" she stopped short when she saw the men. "I didn't know you were still here, Matthew. I wanted to show the girls my new lamp. Pa bought it for me. Wasn't that thoughtful of him when he had such a little money?"

A dead silence fell over the group. They avoided each other's eyes. Then Matt stepped quickly to his mother's side. He put an arm over her shoulders.

"It is lovely, Mother, and little enough recompense for the months you spend alone." He glared at the group, but Patty Lou ignored his threat.

"I reckon a new-fangled gadget like that would have to come from New Orleans, or St. Louis."

"I am sure it didn't," Sister Lewis answered innocently. "Pa would never spend that much money so far from home. Would you, Brother Lewis?"

"No, Matilda. I bought it this morning in Montrose." He made no other explanation. Each was free to think his own thoughts and all were thinking the same.

(*To be continued*)

Home Safety

Claire P. Dorius

"Education not legislation is the most effective method to promote home safety." —Mrs. E. Hendrickson of the New York State Health Department.

HABITS of safety must be lived, not taught by rote or precept; it must be routine procedure so that there may be no confusion when prompt action is required. The old saying, "a place for everything and everything in its place" certainly applies to the teaching of safety. Emergencies come to everyone. Children must be taught alertness to situations without threat of fear. Mothers might well study the procedures used in nursery schools to teach children to act without fear.

Is the home really a safe place in which to live? Not according to statistics is this true. About one-third of all fatal accidents (outside of war activities) occur in the home. In one year home accidents have killed 30,000 persons, caused 4,500,000 disabling accidents, of which 140,000 resulted in permanent disability, and cost many millions of dollars. In five years these accidental deaths have totaled 167,000, with injuries and property losses mounting accordingly, approximately one-half of these home accidents occur to children and about one-third to women.

An analysis of home accidents shows that they might often have been easily prevented by a little intelligent care. Children set fire to their clothing by playing with matches, by turning up gas burners, and by pulling over lamps. Many times they are allowed to play before unscreened fireplaces. Mothers forget to turn the handles of saucepans on the stove inward. Children reach up and pull these handles, often scalding themselves fatally. They fall downstairs and out of windows or into tubs of hot water and scrubbing pails. They fall out of bed or get smothered under bedcovers. They turn on hot water faucets. They play with harmful toys and with knives, needles, and scissors if these tools are left around carelessly.

Falls account for more deaths and injuries than any other type of home accidents. These could be prevented for the most part, if parents would provide sturdily constructed equipment and furniture in sizes to suit the persons using them. Stairways and hallways should be well planned and well lighted. It is not uncommon for family members to stumble over furniture in dark bedrooms and over toys left on floors or stairways.

An orderly house may not be proof against accidents, but it offers far fewer hazards than a disorderly one. Urge family members to "keep things picked up." Children should be taught to put away playthings when they have finished with them. Do away with loose boards, small rugs that slide on slippery floors, sticks and stones scattered over the lawn, loose stair carpets,

and mops and marbles on the kitchen floor.

Many inexpensive ways of accident prevention can be introduced into homes; for example, safety window screens that lock, safety screen hooks and fire screens, a box of sand for slippery walks and steps, and house furnishings with no sharp corners and safety-tested play equipment. Sheaths for scissors, covers for scrub buckets and tubs of water, screens for wringers, railings for porches, and gates for stairways can all be made without much trouble or expense. Baby pens of padded dry goods boxes may be made at the cost of only a little time. Rubber mats and handrails for bathtubs will guard against a fatal fall. Another very inexpensive device is to hang a rope along the cellar stairway to be used as a handrail. Mason jar rubbers may be used to anchor a slippery scatter rug. A kitchen rack to hold all sharp knives preserves the cutting edges and prevents cut fingers. Lamp cords should be placed in corners or along the sides of walls, never out in the room. Proper tools should be chosen for various jobs and handled with safety. Crib covers pinned securely with large safety pins or clamps will prevent the baby from smothering under his covers. Lighting fixtures, poisonous drugs, and matches should be out of reach of small children. During a blackout in one of the large cities in the East, a sixteen-year-old girl died after she had swallowed three tablets of bichloride of mercury believing that they were tablets of milk of magnesia. Could that happen in your home? Needless loss of life through negligence is akin to deliberately planned destruction of life.

Rubbish, which is often the cause of fire, should be kept covered in metal containers until it can be burned. Oily dusting cloths which are inflammable should be kept in metal tins or glass jars. Kerosene should never be used to kindle a fire. All electrical and gas installations in the home should be of standard materials and constructed according to the rules of the National Board of Fire Underwriters. One special precaution to take is to be sure that all electrical equipment in the bathroom is controlled by a wall switch out of the reach of the bathtub. All gas leaks, no matter how slight, should be taken care of promptly.

All homemakers should take advantage of courses offered in first aid and home nursing by the American Red Cross. Such courses will be made available if a group sufficiently large in numbers will make application to the American Red Cross headquarters in the state in which they live. Now that medical care is so difficult to obtain, such knowledge becomes of primary importance to every homemaker.

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Theology

Church History

Lesson 3—The Priesthood of God Restored

For Tuesday, December 5, 1944

Objective: To outline the steps by which man was again given authority from on high.

IT is said that the golden age of conversion is in the late teens. Then a youth questions the truths of life to know which way to set his course. So it was within this crucial period of young Joseph Smith's life that the Lord chose to place him upon a probationary status. Between the ages of eighteen to twenty-two this future Prophet had his yearly meetings with the angel, remained faithful to his trust, denied not his heavenly visitations, and yet lost not the common touch among his fellowmen. His character, for the life of service God had planned, thus was developed in those most important years of his early manhood.

During this time there must have come to Joseph the realization that God's way of working with men was a natural way. It was through his word as found in the Holy Scriptures that Joseph first felt the desire to seek his Maker. Now again God had chosen to usher in the fullness of times with added Scripture which could be read and pondered; which could ever be at hand; which could, if read with a sincere heart, quicken the mind and live in memory until it became a constant companion and counselor.

The plates which rested in the earth were real. They could be handled and kept until their precious truths were permanently caught in the language men know today. There was a sense of belonging that came with so tangible a link between the world of heavenly beings and that of men. Small wonder that Joseph grew in faith as he waited for that day when he was to receive this marvelous treasure through the power of God.

That day came, and with it the real and earthly joy of precious things. Upon shining gold, in thickness slightly less than that of a common sheet of tin, about eight inches in width, all of uniform size, and

bound together by three rings, were the plates. These formed a book about six inches in thickness. With the book came also the Urim and Thummin, two precious stones set in an arch of silver which was fastened to an ancient breastplate of pure gold, curiously wrought. (See Cannon's *Life of Joseph Smith*, pages 22-23)

These things to delight the eye were even more enhanced by the thought of the great truths of the gospel which were locked within the finely drawn characters upon each plate. Joseph was to have the gift of translation which would unlock their meaning. It must have been with the flush of achievement that this young man of twenty-two yearned to set about this assignment of reading "a voice from the dust."

But all was not easy, for, even on his first journey homeward with the plates from the hill, he was assaulted by men who tried to destroy him. No sooner was it learned that the plates were in his possession than persecution dogged his footsteps. So bitter were his trials in Palmyra that he decided to go to the home of his wife's father, Mr. Isaac Hale, in Pennsylvania. It was at this time that Mr. Martin Harris, a well-to-do farmer of Palmyra, came to his aid by providing a gift of fifty dollars to help him on his journey.

The story of Martin Harris and his early assistance as a scribe in helping him to translate the records has been covered in the assigned classwork of Lesson Two of this series. It is to our purpose now to center upon the swift-moving events which brought to a completion the translation of the records within a period of but a few months. Oliver Cowdery, who through faith and personal testimony (See Lesson One) was brought to the aid of Joseph Smith as his second main scribe in the undertaking, began, on April 7, 1829, to assist the Prophet. On June 11, 1829, a copyright was secured for the Book of Mormon and arrangements were made with a Mr. Egbert B. Grandin to print five thousand copies for the sum of three thousand dollars. During the fall and winter of 1829, while Joseph visited at his wife's home in Pennsylvania, Oliver Cowdery was busy with the printing and publication of the book. Then, in the spring of 1830, the Book of Mormon became a reality to the world.

Other friends who helped Joseph and Oliver through the bitter persecution that followed them entered upon the scene during these swift-passing months. Joseph Knight of Colesville, Broome County, New York; and the Whitmer family, friends of Oliver Cowdery, at Fayette, Seneca County, New York, offered financial aid and a home. Joseph Knight supplied needed funds and David Whitmer the residence. The latter portion of the records was translated at the Whitmer home.

While these historical facts add much to the interest of the story of the coming forth of the Book of Mormon, they, in and of themselves, lacked the spirit of testimony that comes through the revelations given to the prophet during this period. Revelations, many of which were prompted by the desire of Joseph and Oliver to know more fully the true meaning of the power of God's word which Joseph read from the

plates and Oliver recorded. So it was that the third important step was taken in the establishment of God's work in the latter days—that of the restoration of the Priesthood of God to man.

One day during the work of translation, Joseph and Oliver came upon a passage in the Book of Mormon which spoke of baptism for the remission of sins. The words were quick and clear. No one could enter the Father's kingdom except through this ordinance. Had they been baptized? It was clear from the text that in the days of ancient America those who joined the Church of God did so by actually entering into a covenant with God through the waters of baptism. Why shouldn't Joseph and Oliver so comply? They felt the desire and necessity to act in accordance with this doctrine. But how? After discussing the matter at length, they sought answer to their problem through prayer; and so they went outside to the wooded banks of the Susquehanna River that wound its way through the State of Pennsylvania where they then were living. It was the 15th of May, 1829. Here, in the brightness of the warm spring sunbeams that streamed down through the trees, the two young men knelt and spoke their wishes to God. Presently in a cloud of light that exceeded the brilliance of that beautiful day, there stood beside them a heavenly messenger. Placing his hands upon their bowed heads, he spoke, "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness" (Doc. and Cov. Sec. 13).

The Priesthood of God was again bestowed upon mortal man! Joseph and Oliver now could act in the name of God. The messenger who thus had come declared himself to be none other than John the Baptist known of old in the New Testament who now acted, he said, under the direction of Peter, James, and John.

The sweep of a great river lay just beyond the spot where John had ordained these two "fellow servants" of the Lord to the Priesthood of Aaron. "Go and be baptized," he commanded, giving directions that Joseph should baptize Oliver and then Oliver should baptize Joseph. After the ceremony within the water had been completed, then, in turn, Joseph and Oliver ordained each other to the Aaronic Priesthood. Once more the power of God had been made known to Joseph, in company this time with his newfound friend, Oliver Cowdery.

Simple and direct though these acts had been, the two young men felt the cleansing power of the ordinance which, performed within the river's flow, had swept away their sins. The Holy Ghost fell upon them and they prophesied great and wonderful things concerning the rise of the Church.

No longer now was there doubt within their minds as to the meaning and purpose of baptism. They had asked, received, and performed the first step necessary to enter into

the kingdom of God. With Pentecostal zeal they set about proclaiming the news of their commission to act in the name of God, citing their authority from the Scriptures. Their friends began to receive their testimony, Samuel H. and Hyrum Smith, the Prophet's brothers, being among the first to be baptized. Soon after, several members of the Whitmer family saw fit to accept the authority of the Priesthood conferred upon Joseph and Oliver.

It was not long after this that Oliver Cowdery, David Whitmer, and Martin Harris were chosen as special witnesses of the Book of Mormon and were shown the plates by none other than an angel from the presence of God.

Sometime later, between the 15 of May and the end of June, 1829, the exact day is not recorded, came the higher Melchizedek Priesthood to Joseph and Oliver under the hands of Peter, James and John, and with this authority the gift and sealing power of the Holy Ghost. Then again before the close of June of that year came the revelation concerning the calling of Twelve Apostles, for the last days, who were to aid in the building of the Church which was to be established with the fullness of the gospel. God would then set in order his work with the power as well as the form of godliness.

Suggestions for Active Reading and Discussion

With the help of the suggested readings given below have the class carry on the discussion as follows: first answer the question; second read the assigned part of the Doctrine and Covenants to discover wherein we must "give heed unto his word," which has been written for our life in this day.

The restoration of the Priesthood of God to man in the fullness of times came by way of two earnest young men, Joseph Smith and Oliver Cowdery, who had learned to treasure up the words of life (Doc. and Cov. 84:85). These fellow servants of the Lord sought diligently to understand this treasure by seeking the wisdom of *what* they read concerning eternal life, as it unfolded to them during their translation of the Book of Mormon. It would be well in the discussion period of this lesson to draw closer to the hearts of these men by reading the word of the Lord through Joseph to Oliver as this is recorded in Sections 8 and 9 of the Doc. and Cov. First, however, have the class answer the following questions:

1. What are the gifts of the Spirit? Have a class member make a list of these on the board to start off the discussion. I Cor. 12:4-11; Moroni 10:8-17; Doc. and Cov. 46:11-26.

2. What is God's way of helping man to help himself? Note the instructions given to Oliver Cowdery in Doc. and Cov., Section 9.

3. Study Section 13 of the Doc. and Cov., phrase by phrase, to catch the beauty and sweep of this simple act which restored again the link between mortal and immortal man.

The next question may be used if needed for further class activity or it may be assigned for home study:

Section 10 of the Doc. and Cov., concerning the alteration of the manuscript of the fore part of the Book of Mormon has many personal lessons of value to one who would learn through the mistakes of others. What are the passages you would be moved to comment about?

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Lesson 3—Blessed Are the Meek

For Tuesday, December 5, 1944

Blessed are the meek: for they shall inherit the earth (Matt. 5:5).

Objective: To show that meekness is a heroic quality which, if exercised in one's relationships with God and man, entitles him to choice blessings.

MEEKNESS is not the sign of a craven; contrition is not cowardice. On the contrary, meekness is teachableness, a mark of greatness. It stands in sharp contrast to arrogance. The man who is inflated with vanity, puffed with pride, filled with self-conceit, who exalts himself, is not in a proper attitude of mind to be taught; he is not meek. Meekness carries with it long-suffering, forbearance and gentleness.

"Genuine meekness is the enforced calm which a strong nature commands and produces by saying to its own tempestuous passions, 'Peace, be still.' It is the fruit of resolute control, of stormy and dangerous emotions, the final result of a grand sovereignty over all the hot and rebellious forces that often rage in a strong and earnest nature."

Meekness is best shown in the absolute self-control of a strong and impetuous character. Moses was one of the strong men of the earth; he had the courage and fortitude of a hero, yet he was a meek man. We read in Numbers 12:3: "Now the man Moses was very meek, above all the men which were upon the face of the earth."

Moses did a marvelous work for his whole nation, getting it out of Egyptian bondage in the face of incredible difficulties, and influencing the whole subsequent course of history by his teaching and his deeds. Moses had an open mind, ready to be taught new things. . . . He did not reject fresh revelation because it was novel. . . . He was not, in the beginning at least, free from faults of character, but he was too big for intellectual and spiritual pride.[1]

By the steady control of his strong nature and by his teachableness, he won a just reputation for meekness.

The Savior declared himself to be meek. In Matthew 11:29, he said: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The meek shall inherit the earth because they are wise enough to live right, teachable enough to learn the laws by which the earth is inherited, and, above all, strong enough to abide by those laws.

By being receptive to the will of our Father in heaven, we, his children, become heirs to all that is good upon the face of the earth.

1/Fox, Emmet, *The Sermon on the Mount*, pages 31-32.

Literature

New Testament

Lesson 3—New Testament Parables

For Tuesday, December 19, 1944

EVERY successful teacher from the long ago down to the present has used apt stories to make lessons live. Through a well-chosen, well-told story, truth can be lifted from the abstract to the concrete, can be made a living reality for the learner. More than this, lessons taught with the help of good stories, as all can attest, are most likely to be remembered.

Think here of the ancient Aesop, who—legend has it—was a teacher in old Greece. His name is everlastingly linked with classic fables handed down through the ages. Whether all or any of these quaint tales were created by him is an open question; but the tales themselves have certainly both entertained and uplifted thousands upon thousands through the centuries. Their great help has come from the fact that each of them impresses its "moral" —a practical bit of tested wisdom.

Story and moral in these old-time tales are inseparably connected. To suggest one is to recall the other. For example, to say, "Beware of flatterers" brings to mind the fable of the crow who lost a piece of cheese to a wily fox. Or to call back the tale of the boy who played a mean trick by crying, "Wolf! wolf!" is to remind one of its sequel, "A liar isn't believed even when he does tell the truth." In these fables, many of which are accredited to Aesop, is a helpful heritage.

Another type of story, often employed by teachers of long ago, and even used in these days to impress the truth, is the parable. While this kind of story, in common with the fable, helps to vitalize or make concrete life lessons, it differs from the fable in certain basic respects. Usually, the "moral" of the fable can be put in a simple sentence; for illustration, those cited above, or, for further example, the story of the Sun and the Wind, which impresses the truth: Kindness is stronger than force.

With the parable, particularly those of the New Testament, it is not usually possible to reduce its inner meaning to such terse terms. Our most profound parables bear messages of deep spiritual meaning.

Parable implies *parallel* or *comparison*. Generally, it tells a story which presents in concrete, easily understood, comparative form, the principles of truths to be illuminated. Often it begins with such an expression as "like unto," or "it may be likened unto." If the life lesson it portrays requires further emphasis, it may take an explanation, rather than merely a terse sentence, to make its inner meaning plain.

All this is clearly illustrated in the following excerpt from the Gospel according to St. Luke (Chap. 8: 4-15).

And when much people were gathered together, and were come to him out of every city, he spake by a parable:

A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold.

And when he had said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be?

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Here the Master not only tells why he often taught in parables; but he gives an excellent example of this type of story, which parallels the basic truths of life he would impress on his hearers. This famed "Parable of the Sower," recorded not only by Luke, but by Matthew and Mark, illuminates not only the work of the teacher of the gospel, and its varied results, but that of every teacher. How gratifying would be our work if more of the seeds of righteousness might fall on good ground and bring forth one hundredfold!

Another of the well-known parables of the Savior—one that seems to radiate his central message to the world—is that of the "Talents" (Matthew 25:14-30).

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

This parable, as the reader will recall, goes on to tell how the servant with five talents put them to use and doubled them; likewise the one who had been given two, by using them, gained two more. But the servant that had received only one talent, hid it in the earth.

After a long time the lord of those servants cometh, and reckoneth with them.

And when the reports were given, the two that had put their talents to use and increased them, received these words of commendation from their master:

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

For the slothful servant, who, full

of excuses, had failed in his opportunity, there was not only a severe rebuke, but his talent was taken away and given to the one who had ten talents. Then came from the Master this statement:

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

A central purpose of this impressive parable is to drive home the truth: *To save our spiritual gifts, we must use them.* As a lamp has light only when it gives light, so one possesses the spirit of the gospel only as one radiates the gospel spirit. Further, the more one gives of the gospel light or spirit, the more of it one has. The best things of this life can be kept and increased only as they are shared.

This parable impresses one of the central lessons of life taught and exemplified by our Savior: "*He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.*"

Another well-known and much-loved parable is that of "The Good Samaritan" (See Luke 10:25-37).

Throughout the Gospels are other profound parables, used by the Master to illuminate basic principles of true religion. Like sound apples, attractive and wholesome, these precious stories bear seeds of everlasting truth. Their content and lessons are drawn from simple, understandable things of life. They deal with nature, with the common occupations—as that of the farmer, the fisherman, the shepherd. Their appeal is universal; their effect, everlasting.

From the viewpoint of their place in literature, Dr. Charles A. Dinsmore says:

How great an artist our Lord was is further attested in his parables. They have been called the most perfect short stories in the world. Where can they be equaled? What truth so significant has been packed into a space so small! The characters are sketched, and even their development traced, by a word or a sentence; yet weight of truth and swiftness of movement do not mar the perfect beauty. They are taken from daily life and are therefore true to life and nature.[1]

These stories of such high artistry, radiating light and truth, are a most precious part of our literary and gospel heritage. Everyone will do well to get closer to them and treasure them.

Discussion and Activities

1. Recall some well-known fable, as "The Lion and the Mouse," "The Lark in the Cornfield," "The Man, His Son and the Donkey," "The Dog With a Piece of Meat." Tell each story briefly and give its moral.[2]

2. Be prepared to give briefly any one of the following or some other New Testament parable: "The Tares in the Field" (Matt. 13:24-30); "The Ten Virgins" (Matt. 25:1-13); "The Parable of the Vineyard" (Mark 12:1-11); "The Lost Sheep" (Luke 15:3-10); "The Prodigal Son" (Luke 15:11-32). Explain briefly the spiritual lesson of the parable you select.

3. (a) What vital value is there in a good fable or an apt parable for the teacher? (b) In what one thing are these two types of stories alike? How are they basically different?

1/Dinsmore, Charles A., *The English Bible as Literature*—Houghton Mufflin Co.

2/Jacob, *Aesop's Fables*,—or some other good edition. Many of the fables of Aesop are to be found in children's readers.

4. (a) Be ready to join with your class in making a list of ten or more of the classic parables of the Savior. (b) Give two reasons why this Master Teacher frequently used the parable.

5. (a) What inspiration for teachers today is there in his use of this kind of story? (b) Recall same apt parable or analogy you have heard a successful teacher use to make a lesson come to life.

Note: See the article "Types of New Testament Literature," by Dr. Russel Swensen, in this issue of the *Magazine*, page 483.

Social Science

NO social science lesson is printed in this issue of the *Magazine* as no lesson for this department is planned for the month of December, due to the holiday season.

ANCIENT BOOKS

(See Frontispiece Picture)

Several sorts of materials were anciently used in making books. Plates of lead or copper, barks of trees, bricks, stone, and wood, were originally employed to engrave such things and documents upon as men desired to transmit to posterity. . . . Tablets of wood, box, and ivory were common among the ancients; when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a *style*, or iron pen: what was written might be effaced by the broad end of a style. Afterwards, the leaves of the palm-trees were used instead of wooden planks; also, the finest and thinnest bark of trees . . . . hence, the word *liber* [Latin] which signified the inner bark of trees, signifies also a *book*. As these barks were rolled up, to be more readily carried about, the rolls were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment. Paper, *papyrus*, is a kind of reed which grows in the Nile. . . . The kings of Pergamus invented parchment . . . . made of the skin with which beasts and their members are covered. Of these leaves of vellum or parchment, books of two descriptions were made; one in the form of rolls composed of many leaves of vellum sewed or glued together at the end. These were written on one side only, and required to be unrolled before they could be read. The other kind was like our present books, made of many leaves fastened to one another, and written on both sides. . . . The ancients wrote likewise on linen.—From Calmet's Dictionary of the Bible, 1847.

HRUMPH!

Courtney E. Cottam

"In my day," Grandfather aired his pet peeve,
"A nice girl blushed when she talked with a feller!"
"Why, Grandpa," the modern miss said in alarm,
"What in the world did you tell 'er?"

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